


THE CHRISTOLOGY
OF THE
CAPPADOCIAN FATHERS

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THE CHRISTOLOGY OF THE CAPPADOCIAN FATHERS

(compared with St Athanasius)

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INTRODUCTION

The plan of this thesis is to show the Christological thoughts of the three Cappadocians - St Basil, St Gregory of Nyssa, and St Gregory of Nazianzen, and how their thoughts compared with that of St Athanasius, who is taken as a norm for Western Christological thought of the day.

The Cappadocians are noted for their viewpoints upon the subject of the Trinity. Little is known of their Christological viewpoint. The purpose of this thesis is to bring out the highlights of their Christology. It is apparent that a thesis of this nature cannot do more than stress rather briefly the high points, and such things as their concept of the miracles of Christ and the thought of the Logos doctrine cannot be entered into.

The outline of the thesis is first starting with the fact of the Incarnation, to show what this meant to them, and the whole oeconomy of Christ's life while he was on earth. Then an attempt is made to gain their concepts of the deity of Christ which includes such things as hypostasis, essence, and nature of Christ and His relation to the Godhead. The paper concludes with a division upon the Atonement, which is pointed out to be the fulfillment of the Incarnation, which was the starting point.

Material is confined to the following four volumes of the Nicene and Post-Nicene Fathers : IV, V, and VIII.

St Basil : 329 - 379.

He had an active life which he began as a presbyter, then he entered a monastery, and finally he was called to be Arch - bishop of Caesarea. His main work On the Spirit , which he aimed directly at the Arians, and the Hexaemeron , which consisted of nine homilies on the opening chapters of the Book of Genesis. The balance of his written works take the form of letters, and deal with a wide range of subjects, ie theologic- al, moral, etc.

St Gregory of Nyssa : 331 - 395.

Gregory, Bishop of Nyssa, was a native of Cappadocia, born in 331. The great bulk of his writing is against the semi-arian Eunomius, which consisted in twelve books. He wrote in reply to Eunomius' writings. Other noteable works are: On 'Not Three Gods', On Faith, and other books in the realm of ascetic and moral theology. His works also include a large number of letters written to various people on subjects which they sought to be enlightened upon.

St Gregory of Nazianzen : 325 (?) - 391.

Born at about 325, he was a native of Cappadocia. Like the two other Cappadocians, he wrote upon a number of questions concerning the Christian life, and was perhaps more Christ - centered than the other two Cappadocians. Whereas the main concern of the others were Arians and Sabellians, Nazianzen

emphasized the error of Apollinarianism. His writings do not loom as large in total bulk - his total work is contained in only half a volume. But such works as The Theological Orations On the Son, On the Holy Spirit, On Holy Baptism, and his letters form an important part of patristic writings.

Athanasius, Bishop of Alexandria : 296 - 373.

Contemporary with the Cappadocian Fathers, he was active in the conciliar movements which were to make the seven marks against the seven major errors of the developing Church. His writings are very important, and hardly can it be said that one work is more important than another. Typical great works of Athanasius are Statement of Faith , Incarnation of the Word , Defence of the Nicene Definition, and four discourses against the Arians plus a fairly large section of his letters.

1. The Reason for the Incarnation.

A. St Basil.

In The Book of Saint Basil on the Holy Spirit (De Spiritu Sancto), we find what Basil thought to be the reason for the Incarnation which was the greatest historical event of man's known history. In chapter XV he gives us (in a concise paragraph) the following statement: ¹

"The dispensation of our God and Saviour concerning man is a recall from the fall, and a return from the alienation caused by disobedience to close communion with God. This is the reason for the sojourn of Christ in the flesh, the pattern life described in the Gospels, the sufferings, the cross, the tomb, and the resurrection; so that man who is being saved through imitation of Christ receives that old adoption."

This might be said to be the starting point of the reason for the Incarnation for Basil, and he goes on to the second major point in a discussion of baptism, which we will examine later. It is important to point out that for Basil, it was not enough that Christ, whom he recognizes as a member of the godhead, merely to come to earth to lead the life that he did lead and which is described in the gospels, but that a major point was made in baptism. Briefly, he hints at the fact that this alone would be of no value if we in turn are not "buried with Him in baptism." ²

1. N. & P.N.F. Vol. Vlll. p. 21.

2. Ibid., p. 21.

In this he uses a phrase of St Paul's, found in the Epistle to the Colossians, chapter 11, verses 11 and 12 : " In whom ye were also circumcised not made with hands, in the putting off of the body of the flesh, in the circumcisions of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead".

It is important to note that to Basil, the primary motive for Christ coming to earth as he did was so that mankind might be saved. In Letter CCXXXII, To Amphilochius, bishop of Iconium, Basil points this out in a phrase which he called "the oeconomy of salvation". (p. 272). Further on we come to Letter CCLXI,

To the Sozopolitans :¹

"You write that there are men among you who are trying to destroy the saving Incarnation of our Lord Jesus Christ, and, so far as they can, are overthrowing the grace of the great mystery unrevealed from everlasting, but manifested in His own times, when the Lord, when He had gone through all things pertaining to the cure of the human race, bestowed on all of us the boon of His sojourn among us."

Again we note the term "saving incarnation" as a prime reason for the Incarnation. It is interesting to note in the above that the Benedictine editors of this letter felt that the term "through" as used by Basil seemed to indicate that the Son had appeared to the patriarchs before the birth from the Virgin.²

1. Basil, op. cit. pp. 299-300.

2. Ibid., p. 300.

Basil's thoughts for the reason for the Incarnation are interesting, because they reflect in a certain sense, some things that he held God to be. Note the term "dispensation of our God". This points to the belief that Basil saw in God an abundance of out-giving towards mankind, reflecting His great care for men. The phrase "recall from the Fall" is also interesting for it too stresses God's care for mankind manifested in His great love. All this so that man might come into closer communion with God.

B. Gregory of Nyssa.

Turning to Gregory of Nyssa, we find in his Against Eunomius,
Book 11., the following statement:¹

"He, I say, appeared on earth and "conversed with men" (Bar. 111. 37) that men might no longer have opinions according to their own notions about the Self-existence, formulating into a doctrine the hints that come to them from vague conjectures, but that we might be convinced that God has truly been manifested in the flesh, and believe that to be the only true "mystery of godliness" (1 Tim. 111. 16.), which was delivered to us by the very Word and God".

Gregory of Nyssa, therefore, saw in the Incarnation the opportunity that God had for revealing himself more fully to mankind. This does not exclude the idea of salvation. In his Against Eunomius Book 111., he states :²

"For the same Person is Son of God, and was made, in the Incarnation, Son of Man, that, by His communion with each He might link together by Himself what were divided by nature".

1. N. & P.N.F. : Vol. V. p. 101.

2. Ibid., p. 145.

Here we have a thought on salvation by the closer unity that man might have with God if they were not separated by a great gulf. And it is necessary to point out that here we have the favorite thought of these Fathers in that God always is the one who takes the initiative to close the gap between Himself and mankind. I do not believe that an effort has been made upon the part of the author to suggest that this was the only way for God to achieve his purpose, but rather it was the way that God had chosen. Thus Gregory of Nyssa was not attempting to limit God in any way.

Gregory of Nyssa then goes on to stress the point of love that God has for mankind in his further discussion as to why there was an incarnation in the first place. This is brought out in his Great Catechism:¹

"If, then, love of man be a special characteristic of the Divine Nature, here is the reason for which you are in search, here is the cause of the presence of God among men. Our diseased nature needed a healer. Man in his fall needed one to set him upright. He who had lost the gift of life stood in need of a life giver and he who had dropped away from his fellowship with good wanted one who would lead him back to good... The captive sought a ransom, the fettered prisoner for some one to take his part, and for a deliverer he who was held in the bondage of slavery".

In this statement we find the stress laid upon the love that God has for mankind. It suggests that God was under no compulsion to do what he had done for mankind, but that he voluntarily aided man because he had a great love for him. Man's nature

1. N. & P.N.F. Vol. V. op. cit., p. 487.

is held to be diseased, and man thus, because he was sick, needed a healer, a doctor. Man was seen to be virtually a prisoner because of his illness which amounted to slavery. And who was the only one who could help man ? God, thru the Incarnation. He continues: ¹

"But, it is replied, "Man might have been benefited and yet God might have continued in a passionless state. Was it not possible for Him Who in His wisdom framed the universe, and by the simple impulse of His will brought into subsistence that which was not, had it so pleased Him by means of some direct Divine command to withdraw man from the reach of the opposing power ? Whereas he waits for long periods of time to come about, He submits Himself to the condition of a human body, He enters upon the stage of life by being born, and after passing through each age of life in succession, and then tasting death, at last, only by the rising again of His own body, accomplishes His object, - as if it was not optional to Him to fulfill His purpose without leaving the height of His Divine glory, and to save man by a single command, letting those long periods of time alone."

Gregory of Nyssa answers the question of this author by saying that it was God's great love that he made the sacrifice that he did thru the Incarnation, and that man's own virtue should by no means oppose the great principle of virtue which is in the Godhead. Later in the same Great Catechism he makes a statement which finishes the thought of why the Incarnation: "For His return from death becomes to our mortal race the commencement of our return to the immortal life". ²

1. N.& P.N.F. op. cit., p. 487.
2. Ibid., p. 487.

In other words, he felt that now mankind would have the opportunity to attain everlasting life. In this he does not say that because Christ came to earth as he did that automatically all men would enjoy immortality, but only those who turned away from the old way to the new as is found in Jesus Christ.

C. Gregory of Nazianzen.

Turning to the last of the three Cappadocians, Gregory of Nazianzen, we find his reason for the Incarnation to be found first in his In Defence of His Flight to Pontus:¹

"This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law; of the emptied Godhead (Phil. 11.7.), of the assumed flesh (Heb. 11.14.) of the novel union between God and man, one consisting of two, and both in one... All these are a training from God for us, and a healing for our weakness, restoring the old Adam to the place whence he fell, and conducting us to the tree of life, from which the tree of knowledge estranged us, when partaken of unseasonably, and improperly."

This is an interesting statement of the Incarnation. God is pictured as a "schoolmaster", instructing us in what the Law really means, and how badly man had conceived the law before the Incarnation. He then goes on to use a Pauline theological phrase which is characteristic of the Cappadocian Fathers. Time and again these men fall back upon St Paul to support their Christological viewpoints. But they do not necessarily confine themselves to this section of the Holy Scriptures, and we shall see

1. N.& P.N.F. Vol. VII. p. 210.

how they refer back to the patriarchs of the Old Testament. Note how Gregory of Nyssa liked to use the term "healer" which is characteristic of St Luke. Here we find Gregory of Nazianzen stressing the "weakness" of the human race as a fundamental cause for their falling away from the will of God.

Turning to Nazianzen's letter To Cledonius the Priest Against Apollinarius : 1

"If it was in order that God, otherwise incomprehensible, might be comprehended, and might converse with men through His Flesh as through a veil, their mask and the drama which they represent is a pretty one, not to say that it was open to Him to converse with us in other ways, as of old, in the burning bush and in the appearance of man (Gen. XVIII.5.)... and that which needed salvation was that which also He took upon Him."

Here he is saying that the Incarnation was not the only manifestation of God to man, for the Old Testament has shown this clearly. But the Old Testament revelation was not enough for man, who stood in direct need of salvation despite this, thus the need for the Incarnation. In the same letter he goes on to say: 2

"Moreover, in no other way was it possible for the Love of God toward us to be manifested than by making mention of our flesh, and that for our sake He descended even to our lower part. For that flesh is less precious than soul, everyone who has a spark of sense will acknowledge. And so the passage, The Word was made Flesh, seems to me to be equivalent to that in which it is said that He was made sin, or a curse for us; not that the Lord was transformed into either of these, how could He be? But because by taking them upon Him He took away our sins and bore our iniquities."

1. N.& P.N.F. op. cit. p. 441.

2. Ibid., p. 442.

Thus, because the Old Testament had failed to carry properly the real message of God, Gregory of Nazianzen found that it was not possible in any other way than the Incarnation to save mankind from their iniquities and sins, as he states.

It is clear, then, that the Cappadocians agreed that the Incarnation was necessary for the general salvation of Mankind. In comparing the thoughts of the necessity of the Incarnation of the East with the West at this time, we turn now to Athanasius of the West to see what he had to say on this subject.

D. Athanasius.

We find in his Incarnation of the Word:¹

"For of His becoming Incarnate we were the object,
and for our salvation He dealt so lovingly as to appear
and be born even in a human body."

This represents a clear, concise statement by Athanasius as to the reason for the Incarnation. Going on, he tells us that before the Incarnation the human race was wasting, for they did not pay attention to the work of God (as portrayed in the Old Testament) thru the spoken word of God. Thus God had a choice of seeing his work proceed toward ruin, as it was, and this means that His goodness would thus suffer in an imperfect creation. It would defeat His whole purpose. And then curiously enough, Athanasius states that if God did not intervene, when intervention was necessary, it would show a weakness on the part of God and in

1. N. & P.N.F. Vol. 1V. p. 38.

this there would be a tendency to cut into His goodness. On the other hand it was consistent with the nature of God that he make a sacrifice for a profit only. Yet mere repentance of mankind was clearly not enough. The need for the restoration of mankind was evident and clear which meant that man had somehow be restored to God's grace once more. So obviously it was God in Christ who was great enough to recreate everyone, who could suffer for all of mankind, and He was the only one to represent the Father. ¹

Here we have several new thoughts on the reason for the Incarnation which were not brought out by the Cappadocians. It is true that all four men see the necessity for the salvation of mankind, and that it was only thru the Incarnation that this was to be made possible. All of them had seen mankind fallen from the state of Grace, and all of them attributed it to the Fall of mankind. But it was only Athanasius who dared to say that if God had not intervened thru the Incarnation, that it would show a weakness upon the part of God which would seem at first glance to suggest that Athanasius was taking it upon himself to limit God. Yet we know that God's good is always limited by His goodness.

Athanasius, in his On Luke X.22 (Matt.XI.27): ,² discusses the healing power and purpose of the Incarnation:

"For whereas man sinned, and is fallen, and by his fall

1. N.& P.N.F. op. cit. p. 139.

2. Ibid., p. 87.

all things are in confusion: death prevailed from Adam to Moses (Rom. V. 14.) the earth was cursed, Hades was opened, Paradise shut, Heaven offended, man, lastly, corrupted and brutalised (Ps. XLIX. 12) while the devil was exulting against us; then God, in His loving-kindness, not willing man made in His own image to perish, said, "Whom shall I send, and who will go?" But while all held their peace, the Son said "Here am I, send Me". And then it was that saying "Go thou", He "delivered" to Him man, that the Word Himself might be made Flesh, and by taking the Flesh, restore it wholly. For the bite of the serpent; as to life, to raise what was dead; as to light, to illumine the darkness; and, because He was Word, to renew the rational nature. Since then all things "were delivered" to him, and He is made Man, straight-way all things were set right and perfected."

An editor's note on the bottom of the page assures us that this dramatic account of the reason for and the sending of the Word is not typical of Athanasius, and is to be found no place else in this volume of work upon this man. The editor goes on to say that this is almost an Arian position, and is not clear here in his exact meaning. Certainly it is very dramatic in form. It is interesting to note as a side light that Milton, in his "Paradise Lost" uses almost the same kind of terminology.¹ Further reasons given to us by Athanasius are found in his Discourse lll., in which he tells us:²

"But when He came among us from Mary once at the end of the ages for the abolition of sin... He came and ordered all things according to the Father's will... The Word bore the infirmities of the flesh, and His own...".

It is to be seen, therefore, that these four theological thinkers had on the whole the same reasons for the Incarnation, but as is natural to suspect, they emphasized certain things

1. N. & P. N. F. op. cit., p. 87.

2. Ibid., p. 410.

over and against other important reasons. We note, however, that all of them stressed the point that mankind was in need of salvation, and that this is the central reason; and that only the Son could bring about a new life for mankind. We shall now proceed to see how these men conceived Christ, and their emphasis upon his work.

11. The Deity of Christ.

A. St Basil.

1. Relation of the Son to the Father: One of the strong protests that Basil made in his career was that the Son was not lesser than the Father as many had tried to make him out to be. One Eunomius, who had written a creed to formulate his beliefs, said that the Father had stood alone above the Son and was of a different substance than the Father. Eunomius stated that the Son might be styled or called God, but that he was essentially different from the Father because he was a creature. This of course resulted in the Son not sharing the full divinity of the Godhead, and made him a sort of lesser god almost to a point of making him a hero, and nothing more. For anyone to hold that the Son was not equal to the Father was a position which Basil argued was absolutely wrong, and was a position which Basil thought to be held by Arius, who held the following formula: "We believe that ingenerateness is the essence of God."¹ This was the same as saying that the Son was not God. To Basil, the term "Only-begotten" expressed a unity with the Godhead. Eunomius would thus hold that a definition of essence was "un-begottenness", and this, he thought, could only belong to the Father.²

1. N. & P.N.F. Vol. Vlll. p. XXXlV.

2. Ibid., p. XXXlX.

One of the points of argument that Basil used against Eunomius was that he (Eunomius) had taken himself to know that the essence of God was limited to the Father and this he could not prove.¹ To Basil, man could not conceive of any time when God was not. And this being the case, Basil pointed out that it was necessary to believe Christ to have the same essence once one admitted the fact that Christ was begotten not in the time as we know of it is made. Basil points out that no one can point to the Scriptures to say that there proof could be found that Christ was "Begotten":²

"It is a terrible thing for us to coin names for Him to Whom God has given a "name which is above every name". We must not add nor detract to that which was given to us by the Spirit. Eunomius unhappily was led by distinction of being. If the Son is begotten in the sense in which Eunomius uses the word, He is neither begotten of the essence of God nor begotten from eternity."

Basil goes on to point out that there can be no analogy between the divine begetting or generation and the human generation.

A dilemma was put forth by Eunomius:³

"When God begat the Son, the Son either was or was not. If he was not, no argument could lie against Eunomius and the Arians. If He was, the position is blasphemous and absurd, for that which is needs no begetting."

This was indeed a clever argument put forth by Eunomius. For it was the Arian position that there was a time when He was not, and was their explanation of the Only-begottenness. To get around this thought, Basil made a distinction between eternity and being originate. Eunomius held that the Father was eternal and unoriginate.

1. N. & P.N.F. Vol. Vlll. op. cit., p. XXXIV.
 2. Ibid. p. XXXVI.
 3. Ibid. p. XXXVI.

These two terms are one and the same thing, because to him unorigin-
ate meant eternity to begin with. And this was the distinction
made By Basil : ¹

"The word unbegotten is predicated of that which has
origin of itself, and no cause of its being: the word
eternal is predicated of that which is in being be-
yond all time and age."

Therefore the Son is both not unbegotten and eternal.

Basil, in his On the Spirit states: "On the other hand, and
lest we should ever be drawn away by the greatness of the works
wrought to imagine that the Lord is without beginning..." ²

Emphasis is placed on this word beginning which is used in two
senses: a) to the Trinity in unity, and b) to the Son. It re-
fers to the Father as causeless, and considering the Father as
cause one concludes that the Son is not without beginning, for
the Father, as Cause is the beginning of the Son. ³

"I live through the Father (John VI.57.) and the
power of God: 'The Son hath power and can do nothing
of himself'.(John V. 19) Through all these words
He is guiding us to the knowledge of the Father, and
referring our wonder at all that is brought into exist-
ence to Him, to the end that 'through Him' we may
know the Father." ⁴

Basing much upon the statement that the Son could do nothing of

1. N.&P.N.F., op. cit., p. XXXVII.

2. Ibid., p. XXXVII.

3. Ibid., p. 13.

4. Ibid., p. 13.

himself gives further evidence that Basil conceived the idea that there was a very close relationship between Father and Son which is the basis for our knowledge of the Father. He proceeds to give an argument which is aimed to show the close union between these two persons of the Godhead, and concludes: ¹

"Thus on all sides is demonstrated the true doctrine that the fact that the Father creates through the Son neither constitutes the creation of the Father imperfect nor exhibits the active energy of the Son as feeble, but indicates the unity of the will; so the expression 'through Whom' contains a confession of an antecedent Cause, and is not adopted in objection to the efficient Cause."

Thus the Father is taken to be Causeless which does not in any way impair the perfection of either the Father or the Son which breaks down any thought that there was a time when the Son did not exist. That is, that he did not come into existence in any point of time as we know of it, but that inside of eternity He did become "begotten of the Father". ²

"If we ask, if the supply of good things which thus comes to the saints has its origin in the Holy Ghost alone, we are on the other hand guided by Scripture to the belief that the supply of the good things which are wrought in us through the Holy Ghost, the Originator and Cause is the Only-begotten God; for we are taught by Holy Scripture that "all things were made by Him " (John 1.3) and 'By Him all consists'."

In this passage from the letter entitled To His Brother Gregory
Concerning the Difference Between οὐσία and ὑπόστασις ,

1. N.& P.N.F. op. cit., p. 15.

2. Ibid., p. 138.

we note the position of the Originator and Cause. He continues in the same letter: ¹

"The Son, Who declares the Spirit proceeding from the Father through Himself and with Himself, from the unbegotten light, so far as the peculiar notes are concerned has nothing in common either with the Father or with the Holy Ghost. He alone is known by the stated signes. But God, Who is over all, alone has, as one special mark of His own hypostasis, His being Father, and His deriving His hypostasis from no cause; and through this mark He is peculiarly known."

In other words, the Son derived his hypostasis from the Father, as did the Holy Spirit, but that the Father, who was from no cause, could derive his hypostasis from no one. This certainly would lend further evidence to the phrase 'Only Begotten from the Father'.: ²

"For He who eternally exists in the Father can never be cut off from the Father, nor can He who worketh all things by the Spirit ever be disjoined from His own Spirit; for it is in no wise possible to entertain the idea of severance or division, in such a way as that the Son should be thought of apart from the Father or the Spirit be disjoined from the Son."

That was the great argument that was held by Basil. Arians and semi-arians would then, in their arguments, to make the Son an after-thought and thus would cut Him from the Godhead from the Father.

B. Gregory of Nyssa: Only Begotten.

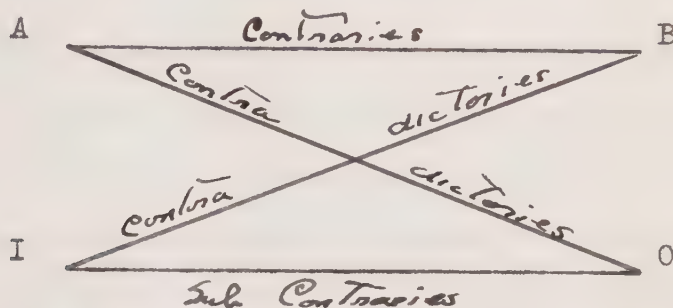
Turning to Gregory of Nyssa on the subject of the Only-begotten

1.N.& P.N.F. op. cit. p. 138-139.

2.Ibid., p. 139.

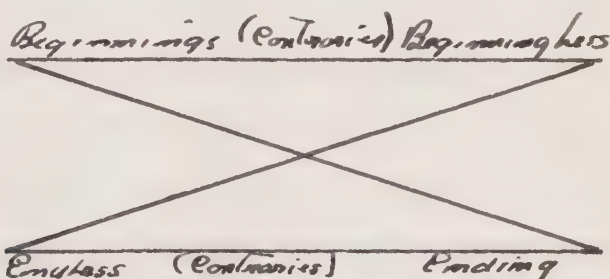
and his relationship with the Father in eternity, we find in his Against Eunomius, Book 1 : in the chapter entitled Explanation of 'Ungenerate', and a Study of Eternity: ¹

"The idea of beginning and the idea of end are opposed to each other; the meanings of each differ as widely as the other diametric oppositions:



A or E, both of which have the Particular below them (I or O) as a half way or the contraries Universal: thus: A all men are mortal. I Some men are mortal. E no men are mortal. O. No men are mortal. Between A and O, E and I, there is no half way.

If any one is asked to define 'beginning', he will not give a definition the same as that of the end; but will carry his definition of it to the opposite extremity. Therefore also the two contraries:



of these will be separated from each other by the same distance of opposition; and that which is without beginning, but contrary to that which is to be seen by a beginning, will be a very different thing from that which is endless, or the negation of end. If, then, they import both these attributes into the being of

1. N.&P.N.F. Vol. V. p. 98.

God, I mean the negations of end and of beginning, they will exhibit this Deity of theirs as a combination of two contradictory and discordant things, because the contrary ideas to beginning and end reproduce on their side also the contradiction existing between beginning and end. Contraries of contradictories are themselves contradictory of each other. In fact, it is always a true axiom, that two things which are naturally opposed to two things mutually opposite are themselves opposed to each other ie water opposed to fire.

With this as a starting point, he goes on to show that there is no teaching within the Church that can make One into a single and incomposite, not only multiform and patchwork, and also containing the opposits. He goes on to say that a true faith assumes a simplicity of statements, and that our human minds could not possibly receive the full knowledge that is concerned of God because of human limitations. "Ungenerate" as applied to God simply meant that there was no source of power beyond him. Or one might use the term "endless" which is the same as being "ungenerate" as far as His eternity was concerned.

In specific regard to the Son, Gregory of Nyssa was balancing between two fields of thought. In the "ungenerate", it was conceived as impossible to apply this term to the Son. But, merely because one could not use the term "ungenerate" of the Son, does not mean that he must be denied eternity. Gregory felt that anyone denying the fact that he was eternal was blasphemous. Gregory of Nyssa saw that if any one inserted any length of time before the Son was begotten, the belief that the Son was eternal would be destroyed. This is not the case, he explains, as he proceeds to say that the three persons of the Godhead are outside

of time as we know it, and 'there was never a time when he was not', for 'when' is broken down with it. ¹

Gregory of Nyssa concludes this chapter: ²

"But a lover of controversial wrangling catches up the argument, on the ground that such a sequence would make Him Ungenerate. Let him, however, cool his combative heart, and insist upon the proper expressions, for in confessing His 'coming from the Father' he has banished all ideas of Ungeneracy as regards the Only begotten; and there will be then no danger in pronouncing Him Eternal and yet not Ungenerate. On the one hand, because the existence of the Son is not marked by any intervals of time, and the infinitude of His life flows back before the ages and onward beyond them in an all pervading tide. He is properly addressed with the title of Eternal; again, on the other hand because the thought of Him as Son in fact and title gives us the thought of the Father as inalienably joined to it. He thereby stands clear of an ungenerate existence being imputed to Him, while He is always with a Father Who always is, as those inspired words of our Master expressed it, "bound by way of generation to His Father's Ungeneracy"."

Here is a concise statement which clearly marks the difference, and enables him to conclude that Christ was not "ungenerate", for only the Father may be said to be "ungenerate". But at the same time, it is proper to address Him as "eternal" because the Son started before the ages of time as we know of it today. In this he also places the Father before the Son outside of time, and yet enabling us to say that the Son is eternal. Gregory goes on with his thought of eternity and the Son's re-

1. N.&P.N.F. Vol. V. op. cit. p. 99.
2. Ibid., p. 100.

lation to the Father in this respect in his Against Eunomius, Book II. ¹ In a concise statement he says: "God Who is without beginning, eternally, without end, alone" which he says is a necessary fundamental to grasp if the Only-begotten is to be fully justified in his position in the Godhead. By "end" he means coming to a death and decay, as well as to be applied to the term "time". Thus if anyone were to hold that the Father is "endless" and not the Son also, he is saying the Son is temporary and perishable. Going on with this thought: ²

"But we, even when we are told that God "only hath immortality" (1 Tim. VI.16) understand by "immortality" the Son. For life is immortality, and the Lord is that life, Who said, "I am the Life" (John XIV.6) and if He be said to dwell "in the light that no man can approach unto" (Tim.VI.16) again we make no difficulty of understanding that the true Light, unapproachable by falsehood, is the Only begotten, in Whom we learn from the Truth itself that the Father is."

Here it is noteworthy to see that Gregory of Nyssa backs up his argument on the basis of Scripture, as do all of the Cappadocians, by coming to the subject "life", in which he bases his thought upon John XIV.6 "I am the life". His whole conclusion in this is that we are either to regard Jesus Christ as temporary and perishable, or eternal with the Father.

Against Eunomius. Book III further comment is made upon the subject of eternity in which he discusses the words "creatād me" which he holds that in so saying, Christ had reference to the

1. N.&P.N.F. Vol. V. pp. cit. p. 105.

2. Ibid., p. 105.

point of the Incarnation, and refers to Christ becoming man.¹

Again, Nyssa, in his Against Eunomius, Book V, turns to the passage in Acts "His God made Lord and Christ,..." (Acts 11.36) Here again, Gregory would state that it would certainly not be pious for us to refer to any member of the Godhead as being "made" he stated that this also referred to the Incarnation. He feels that when St Paul used this term "made" he was hinting also at the pre-temporal area of Christ.²

Gregory of Nyssa Continues with this thought by further stating that:³

"None of the saints that ever lived was the only-begotten God and became man: - for that is what it means to 'take the form of a servant', 'being in the form of God'. If then, the blessed Paul speaks of Him Who 'emptied himself' to 'take the form of a servant, and if in the beginning He was with God, being the Word and the Only-begotten God, is He Who was in the form of God', then the blessed Paul speaks to us of Him Who was in the beginning and was God, and expounds to us that it was He Who became Lord and Christ."

Here we have a relatively simple thought on some 'ifs' ; grant such and such a proposition, and the answer is simple and logical. Then in a most important statement he goes on and tells us that it was just at this point that Basil was arguing against himself and in a circle. He holds that Basil does not pay enough attention to the Word, and that in many cases his argument is self contradictory. Gregory of Nyssa goes further in the thought that one

1. N.&P.N.F. Vol. V. op. cit., p. 140.
 2. Ibid., p. 174.
 3. Ibid., p. 175.

might be able to conclude that there were actually two Christs, the one who remained in the Godhead and the other who became the servant. So he thought that if Basil has stayed with the idea of the Word becoming flesh we would not have to wind up in what seems to be a contradictory argument. He ends this famous chapter by saying: ¹

"Indeed, he speaks far more openly than this of the very essential nature by the name of 'Lord', where he says 'Now the Lord is the Spirit' (11 Cor.111.17). If then, the Word Who was in the beginning, in that He is Spirit, in Lord, and the Lord of glory, and if God made Him Lord and Christ, it was the very Spirit and God the Word that God so made, and not some other Lord Whom Basil dreams about."

Note that in this Gregory of Nyssa himself gets away from his former entanglements in regard to eternity of the Godhead.

Gregory continues this theme of the Son's eternity in Against Eunomius Book VIII by saying that even the 'enemies of truth confess that the Son is and continually abides the Only-begotten God in the Father'. But he adds that the Son is not in the Father in one aspect only, but in every aspect, and takes therefore all the qualities of the Father such as goodness, incorruptibility, etc. ²

Concluding, Gregory of Nyssa writes in his Answer to Eunomius' Second Book: ³

"This school, then, which would do away with the very Godhead of the Lord and teach men to conceive of Him as

1. N.&P.N.F. Vol V. op. cit., p. 175

2. Ibid., p. 201.

3. Ibid., p. 251-252.

a created being, and not that which the Father is in essence and power and dignity, since these misty ideas find no support when exposed on all sides to the light of the truth, have overlooked all those names supplied by Scripture for the glorification of God, and predicated in like manner of the Father and of the Son, and have taken themselves to the word "ungenerate", a term fabricated by themselves to throw contempt on the greatness of the Only begotten God. For whereas an orthodox confession teaches us to believe in the Only-begotten God so that all men should honour the Son even as they honour the Father, these men, rejecting the orthodox terms whereby the greatness of the Son is signified as on a par with the dignity of the Father, draw from thence the beginnings and foundations of their heresy in regard to his Divinity... For as the truth teaches that the Father is from no pre-existing cause, these men have given to such a view the name of "ungeneracy" and signify the substance of the Only begotten from the Father by the term "generation" - then comparing the two terms "ungenerate" and "generate" as contradictories to each other, they make use of the opposition to mislead their senseless fellows. For, to make the matter clearer by an illustration, the expressions, He was generated and He was not generated, are much the same as, He is seated and He is not seated, and such like expressions."

Thus we are given the great anxiety that our author had that the followers get the right point of view on each aspect of the deity of Christ, for if they went wrong in one place, they would continue off the line into greater heresies, the result of which would not give due honor to Jesus Christ in the truth that He was. Around the term "generation" and "eternity" Gregory and all of the Fathers of that age, saw an equality in the second person of the Godhead which would result in a better understanding of the life and work of Jesus Christ if the followers were but to understand.

C. Gregory of Nazianzen.

Turning now to the last of the Cappadocians, Gregory of Nazianzen, we find that he begins his discussion of the "ungenerate" in much the same way as his name sake did. He links the "infinite" with the "unorginate" and calls this section that which is beyond the normal comprehension of the human mind.¹ It is interesting to note at the very outset he uses such a term as "infinity", which is not used by either Gregory or Basil. He goes on to note that this "ungenerate", when man looks upon him again at another perspective, man notes that He is undying and imperishable (in contrast to the normal human span) and comes to the conclusion from all of these thoughts that He is Eternal. Eternity is a concept which is outside of the span of time.²

In his Introduction to the "theological" Orations Nazianzen introduces on this subject in particular reference to the Son an outline of the argument given previously by Gregory of Nyssa with which he is in agreement.³ He goes into his own description of the generation following the line of complete unity in his Third Theological Oration On the Son.⁴ He introduces this thought by stating that the Son was "begotten" as a key mark while the same is applied to the Holy Spirit as the "Emitter".

1. N.&.P.N.F. Vol. VII. p. 347.

2. Ibid., p. 347.

3. Ibid., p. 283.

4. Ibid., p. 301.

He asks the question "When did they (persons of the Trinity) come into being ?" and answers it with the flat statement that the last two persons came into being when the Father did. And when was this ? "There was never a time when He was not".¹
 "And when was the Son Begotten ?" "When the Father was not begotten".

Nazianzen goes on to state of the second person (and the Third Person as well) that the reason that they are not all unoriginate and co-eternal at the same time is that they are from Him, through "not after Him":²

"For that which is unoriginate is eternal, but that which is eternal is not necessarily unoriginate, so long as it may be referred to the Father as its origin. Therefore in respect of Cause They are not unoriginate; but it is evident that the Cause is not necessarily prior to its effects, for the sun is not prior to the light. And yet They are in some sense unoriginate, in respect of time, even though you would scare simple minds with your quibbles, for the Sources of Time are not subject to time."

Here we find essentially the same thought as was held by Basil and Gregory of Nyssa. Note the emphasis upon God being the originator of Time and yet remaining outside of it. Note also Basil's thought of the Cause. Thus Nazianzen would hold with the other two the thought that the Son was "begotten" outside of time as we know of it. But he seems to be much clearer in the thought that there was never a time "when He was not" because from the beginning He was with the Father because He was inherent in the Father.

1. N. & P. N. F. Vol. VII. op. cit. p. 301.

2. Ibid., p. 302.

Nazianzen proceeds to emphasize the fact that the Father is absolute and the Son is absolute in their sense of Father and Son. The Son is absolute because He is not the Father; the Father is absolute because He is not the Son. And in answering the question to the problem that the very term "Begat" in reference to the Son implies that there was a definite beginning for the Son, Nazianzen replies that yes there was a beginning, but that this beginning was not in our Time as we know it, but that the begetting was at the Beginning. Again, to support his argument Nazianzen turns to the Scriptures to support his position. At this particular juncture he calls upon Psalm 11.1 and Psalm 1XVI.6.¹

Essentially, then, Nazianzen is in close agreement as to the Only begotten Son and fights Arians and semi Arians who hold that the Son must have had a definite beginning in time, an argument if admitted would threaten the whole structural theory of the God-head as set forth in the Nicene Creed. We now turn to our western representative, Athanasius, for his thought upon the Son as the Only-begotten son of the Father to see how close his thoughts are with the Cappadocian Fathers.

D. St Athanasius: Only Begotten.

In an early anti-Arian document entitled Expositio Fidei we find: "And in one Only-begotten Word, Wisdom, Son, begotten of the Father

1. N.& P.N.F. Vol. VII. op. cit., p.302.

without beginning and eternally".¹ This was proceeded by a statement of faith concerning the Father who was titled "Unbegotten" as contrasted with the "only-begotten Son". There was contained the thought that despite being begotten the Son was always with the Father.

Further on Athanasius makes a distinction from the Arians between the terms "was created" before all things and "is" before all things. Athanasius would admit that there is a huge difference in what the Arians would admit in that Christ "was created" before all and "is" before all things, because this has a direct ratio of understanding as to the whole nature of being of Christ which in the end comes down to the understanding of the deity of Christ or a misunderstanding of the deity of Christ.

Athanasius uses the term "first born"² of all creation and in this He was no creature, but rather an off-spring of the Father and therefore truly His Son. Now this term "first born" was used by many theologians, but not by the Cappadocians, altho their thought upon this as we have seen is similar to Athanasius' view:³

"They say then what the others held and dared to maintain before them: "not always Father, not always Son; for the Son was not before His generation, but as others came to be from nothing; and in consequence God was not always Father of the Son; but, when the Son came to be and was created, then was God called the Father..."
(arians)

1. N.& P.N.F. Vol. 1V. p. 84.

2. Ibid., p. 85.

3. Ibid., p. 153-154.

This was an example of the kind of thinking that led the Arians to make that kind of statement in regard to the eternity and to the Only-begotten Son.

It is in Discourse 1 that Athanasius plunges into a detailed discussion as to the eternal and increate aspects^E of the Son. This is the first of four discourses against the Arians, and was written between 356 and 360 A.D. And being against the Arians he first introduces their thought that "there was a time when he was not".¹ The fourth chapter opens with a turning to the Scriptures for support of his arguments, some of these being John 1.1., Revelation 1.4., Colossians 1.7., Romans 1.2., and Hebrews 1.2. His chief scriptural support to show the power that belongs properly to the Son is Romans 1.2 :² " His eternal Power and Godhead which is proof to Athanasius that it refers directly to the Son. Then he goes on to the statement of 'once there was a time when He was not' and he at once introduces more scriptural evidence to show how wrong they were in that statement."

Athanasius proceeds to meet the objection that if he holds the Son to be eternal with the Father, that he is therefore making the Son not a son but a brother. This was one of the main objections raised by Eunomius to which Athanasius responds:³

" O insensate and contentious ! For if we said only

1. N. & P.N.F. Vol. IV. op. cit / p. 312.

2. Ibid. p. 313.

3. Ibid. p. 314.

that He was eternally with the Father, and not His Son, their pretended scruple would have some plausibility; but if, while we say that He is eternal, we also confess Him to be Son from the Father how can He that is begotten be considered brother of Him who begets? And if our faith is in Father and Son, what brotherhood is there between them? And how can the Word be called brother of Him whose Word He is? This is not an objection of men really ignorant, for they comprehend how the truth lies; but it is a Jewish pretence, and that from those who, in Solomon's words 'through desire separate themselves from the truth'."

After lashing out thus, he proceeds to state: ¹

"For the Father and the Son were not generated from some pre-existing origin, that we may account Them brothers, but the Father is the Origin of the Son and begat Him; and the Father is the Father, and not born of Son of any; and the Son is Son, and not brother."

Athanasius' argument proceeds from this point on the basis of the fact that since all things partake of the Father in partaking of the Son, He is the whole participation of the Father, that is, His is the Son by nature. ²

The third argument given by Athanasius is that because the Son has titles which indicate that he is of the same essence as the Father, titles such as Wisdom, Image, it is therefore concluded that He is the True Son, and the only real Son. Men are certainly not the Truth, but only a "shadow" of it. ³ The thought that only the Son is the true Son is very important in the reasoning of Athanasius and he goes a long way in proving his thought

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1. N.&P.N.F. Vol IV. p. 314.
 2. Ibid., p. 314.
 3. Ibid., p. 316.

in this aspect : ¹

"And again, God who is, hath from Himself His Word who also is; and neither hath the Word been added, whereas He was not before, nor was the Father once without Reason... The Father who was, made the Son who was, for 'the Word was made flesh' (John 1.14), and, whereas He was Son of God, He made Him consummation of age also Son of Man, unless forsooth, after the Samosatene, they affirm that He did not even exist at all, till He became man."

This last sentence gives us a clue to the fact that one of the major things that bothered his opponents was the fact of the Incarnation, and with this they formulated their belief that there was once a time when He was not.

Athanasius concludes his arguments in that time as we know of it is not attached to God because He is without parts and passions and with this he comes back to the protections that the Scriptural titles of the Son and Father give to his thoughts and concludes that God is not a Father as a Creator, in posse of eternity because creation does not relate to the essence of God, as generation does. ²

Thus in the question of eternity and the Only-begotten, we find that Basil emphasizes the Causation theory which is not included in the arguments presented by Athanasius, but is held to a limited degree by Gregory of Nyssa and Gregory of Nazianzen. We have found that Gregory of Nyssa liked the philosophical discussion of eternity with its contradictions, that misrepresent the truth his

1. N. & P. N. F. Vol IV. op. cit., p. 321.
2. Ibid., p.p. 321-323.

theory involves. Gregory of Nyssa is also involved here in a discussion against the semi-Arians (Eunomius was only secondary). This is important because the two schools of thought (Arians and semi-Arians) were different concepts even tho similar in nature, and thus had to be faced with different reasoning. Again, we find that Nazianzen, the least productive writer of these four men, centered his whole argument in the Godhead and emphasized the absoluteness of both the Father and the Son.

111. Hypostasis.

A. St Basil.

Hypostasis is a theological term meaning person. In Letter CXXV, A transcript of the faith as dictated by St Basil and Subscribed by Eustathius, Bishop of Sebasteia : ¹ we have set before us a document dealing with what Basil conceived to be the proper teaching of the term hypostasis. As in most of their writings, he was always fearful of a mistake, even as much as one syllable which would detract from the Second Person of the Trinity. One of the heresies that was found and that he mentions here is that of Marcellus of Ancyra (Angora) who held the hypostasis to be essentially the same as that of the Logos which resulted in giving the Son no real personality of His own; ²

"If any one says that the Son is of a different substance or hypostasis, the Catholic and Apostolic Church anathematizes him. But they did not there state hypostasis and substance to be identical. Had the words expressed one and the same meaning, what need of both? It is one on the contrary clear that while some it was denied that the Son was the same substance with the Father, and some asserted that He was not of the substance and was of some other hypostasis, they thus condemned both opinions as outside that held by the Church. When they set forth their own views, they declared the Son to be of the substance of the Father, but they did not add the words 'of the hypostasis'. The former clause stands for the condemnation of the faulty view the latter plainly states the dogma of Salvation. We are therefore bound to confess the Son to be of the one substance with the Father, as it is written; but this Father to exist in His own proper hypostasis, the Son in His, and the Holy Ghost in His, as they themselves have clearly delivered the doctrine."

1. N.& PN.F. Vol Vlll. op. cit., p. 194.

2. Ibid., p. 194.

After this point Basil reproduces the Nicene Creed, without its anathemas. This gives us a clue to the fact that he is anxious at this particular point to have his own views identical with that credal development. However : ¹

"An erroneous sense of 'three hypostases' was understood to be condemned by Nicea, though Athanasius, e.g. 'In Illud omnia', does himself use the phrase, writing probably about ten years after Nicea; but he more commonly treats ουσία and ὑπόστασις as identical."

This quotation represents the editor's addition to the thought and is very interesting indeed.

Further thought of the hypostasis in relation to Jesus Christ was undertaken in Letter CCXLV, To Count Terentius, written about 375 A.D. : ²

"The non-identity of hypostasis and ousia is, I take it, suggested even by our western bretheren, where, from a suspicion of inadequacy of their own language, they have given the word ousia in the Greek, to the end that any possible difference of meaning might be preserved in the clear and unconfounded distinction of terms. If you ask me to state shortly my own view, I shall state that ousia has the same relation to hypostasis as the common has to the particular. Every one of us both shares in existence by the common term of essence (ousia) and by his own properties is such an one and such an one. In the same manner, in the matter in question, the term ousia is common, like goodness, or Godhead, or any similar attribute; while hypostasis is contemplated in the special property of Fatherhood, Sonship, or the power to sanctify. If then, they describe the Persons as being without hypostasis, the statement is per se absurd; but if they concede that the

1. N&P.N.F. Vol. VIII. op. cit., p.195.
2. Ibid., p. 254.

Persons exist in real hypostasis, as they acknowledge, let them so reason them that the principle of the homocousion may be preserved in the unity of the Godhead, and that the doctrine preached may be the recognition of true religion, of Father, Son, and Holy Ghost, in perfect and complete hypostasis of each of the Persons named. Nevertheless, there is one point which I should like to have pressed on your excellency, that you and all who like you care for the truth, and honour the combatant in the cause of true religion, ought to wait for the lead to be taken in bringing about this union and peace by the foremost authorities in the Church, whom I count as pillars and foundations of the truth."

This statement as found in the letter to Count Terentius is important because it sheds light upon some of the terminology which helped to split the church in later years. Most of the theologians saw that the language of the West, Latin, was not too good to express shades of meanings, and one word which might be used by them would suggest some things entirely different in the East. The above statement would suggest that those in the West would tend to deny hypostasis in the Godhead, with each person of the Trinity having a complete hypostasis of Himself.

"Yes; but these are the words of a writer not laying down a rule, but carefully distinguishing the hypostases." ¹

"Referring to: "'There is one God and Father of whom are all things, and one Lord Jesus Christ through whom are all things'." (1 Cor. Vlll.6) ²

To Basil goes the honor of the first man who was careful to distinguish and to defend the difference between the connotations of οὐσία and υποστάσις. It is suggested that if anyone had held that St Paul had distinguished the hypostasis, they

1. N.& P.N.F. Vol. Vlll. op. cit., p.5.
22. Ibid., p. 5.

would have been held to be impious. Forty five years later Basil wrote to his brother, Gregory of Nyssa (Ep. XXXVIII) in fear that Gregory might fall into the error of failing to distinguish between hypostasis and ousia, between person and essence. ¹

In Chapter XVI of On the Spirit Basil stresses the perfection of each person of the Trinity and of their own hypostasis. ² In Letter CCX To the Notables of Neo Caesarea he comes to the defense of Gregory who had been charged of saying that the Father and Son were in thought two but in hypostasis one. ³ He goes on in this letter to say: ⁴

"Now Sabellius did not even deprecate the formation of the persons without hypostasis, saying as he did that the same God, being one in matter, was metamorphosed as the need of the moment required, and spoken of now as Father, now as Son, and now as Holy Ghost. The inventors of this unnamed heresy are renewing the old long extinguished error: those, I mean, who are repudiating the hypostases, and denying the name of the Son of God. They must give over uttering iniquity against God, or they will have to wail with them that deny the Christ."

Thus is seen the danger of Sabellianism (which Basil called at that time the 'unnamed hersey') when the hypostases of the God-head were not clearly distinguished.

We examine now the important letter written by Basil to his brother

1. N.& P.N.F. Vol VIII. op. cit., p.5.

2. Ibid., p. 23.

3. Ibid., p. 250.

4. Ibid., p. 251.

Gregory, already mentioned. Letter XXXVIII To His Brother Gregory, Concerning the Difference Between ουσια and ὑπόστασις.¹

He begins by telling of the common error that may befall a person when he thinks of essence as one in the Godhead, and of one substance, and then he automatically concludes that there is but one hypostasis in the Godhead. He continues:²

"My Statement, then, is this. That which is spoken of in a special and peculiar manner is indicated by the name of the hypostasis. Suppose we say 'a man'. The indefinite meaning of the word strikes a certain vague sense upon the ears. The nature is indicated, but what subsists and is specially and peculiarly indicated by the name is not made plain. Suppose we say 'Paul', we set forth, by what is indicated by the name, the nature subsisting."

"This then is the hypostasis, or 'understanding'; not the indefinite conception of the essence or substance, which, because what is signified is general, finds no 'standing', but the conception which by means of the expressed peculiarities gives standing and circumscription to the general and uncircumscribed."

In other words, speaking of things in a broad sense describes the essence of the subject but speaking of the particular refers to the hypostasis of the subject. He continues the subject in direct regard to the Godhead:³

"The Son, Who declares the Spirit proceeding from the Father through Himself and with Himself, shining forth alone and by only begetting from the unbegotten light, so far as as the peculiar notes are concerned, has nothing in common either with the Father or with the Holy Ghost. He alone is known by the stated signs. But God, who is over all, alone has, as one special mark of His own hypostasis, his being Father, and His deriving His hypostasis from no cause; and through this mark he is peculiarly known."

1. N.& P.N.F. Vol VIII. op. cit., p.137.

2. Ibid., p. 137.

3. Ibid., p. 138-139.

Clearly then, the hypostasis of Christ is the thing which clearly brings out His peculiar work or economy as contrasted to the other persons of the Godhead. He goes on in this letter to further his argument that the common in the Godhead is the essence and the distinctive is the hypostasis by using the analogy of a prism where the brilliance would hold good in all the colors and thus represent the essence, while the particular colors which are distinctive to each would represent the hypostasis because they have to do with the total brilliance.¹ And:²

"Just as he who is a polished mirror holds the reflection of the form as plain knowledge of the represented face, so he, who has knowledge of the Son, through his knowledge of the Son receives in his heart the express image of the Father's Person. For all things that are the Father's are held in the Son, and all things that are the Son's are the Father's; because the whole Son is in the Father and has all the Father in Himself. (John XIV. 11) Thus the hypostasis of the Son becomes as it were form and face of the knowledge of the Father, and the hypostasis of the Father is known in the form of the Son, while the proper quality which is contemplated therein remains for the plain distinction of the hypostases."

The hypostases of each member of the Godhead then are known to each other member of the Godhead, and yet they would remain distinctive over and against the common essence and substance of the Godhead.

B. St Gregory of Nyssa and Hypostasis:

The outstanding mark when referring to Nyssa's use of the term 'hypostasis' is his almost complete non use of the term. The

1. N. & P.N.F. Vol. Vlll. op. cit., p. 140.

2. Ibid., p. 141.

The only time Nyssa approaches the term 'hypostasis' is in his first chapter in The Great Catechism, and here he connects the thought with the term 'subsistence' and is referring to the Logos. Here he holds that if one admits that there is a transcendent Word, and that it lives in an imperishable state, then one has to admit that the subsistence of that word consists in a living state.¹

Subsistence in Greek is ὕπστασις. Nyssa follows thru in relation with the Word that once a subsistence is admitted then it follows that the Word or Logos is a being with intelligence though without a body, but is considered to be in a living condition., is not soulless, has a will and independent life.²

Thus the interpretation of Nyssa is noted for its brevity. We remember that it was Basil that had a fear that Nyssa did not really understand the fulness of the term 'hypostasis' which resulted in the important letter from Basil to Nyssa.

C. Gregory of Nazianzen and Hypostasis:

In his work entitled On the Great Athanasius Nazianzen tells us:³

"We use in an orthodox sense the terms one essence in three hypostases, the one to denote the nature of the

1. N&P.N.F. Vol. V. op. cit., p.475.

2. Ibid., p. 475.

3. N. & P.N.F. Vol. VII. op. cit., p. 279.

Godhead, the other the properties of the Three. The Italians (Arians) mean the same, but, owing to the scantiness of their vocabulary, and its poverty of terms, they are unable to distinguish between Essence and Hypostasis, and therefore introduce the term Persons, to avoid being understood to assert three Essences. The result, were it not piteous, would be laughable. This slight difference of sound was taken to indicate a difference of faith. Then, Sabellianism was suspected in the doctrine of Three Persons, Arianism in that of Three Hypostases, both being the offspring of a contentious spirit. And then, from the gradual but constant growth of irritation (the unfailing result of contentiousness) there was a danger of the whole world being torn asunder in the strife about syllables."

Here then is a good picture of the whole problem faced by the theologians of the East and West. Note that Nazianzen begins this paragraph with a concise statement as to the proper usage of the term 'hypostases' in relation to the Godhead, insisting as did Basil that tho there was but one essence in the Godhead, that nevertheless there were three hypostases. But because of the 'scantiness' of the Italian language to express this thought they introduced the term 'persons' which would be a misrepresentation of the faith and the theological idea involved. Thus the strife arose over the difference of syllables. And Nazianzen brings to light the result of a theological term so clearly seen by Basil and which was neglected by Nyssa.

Going on in his Oration on the Holy Lights¹ when he holds still that there are 'three in Individualities or Hypostases (if any still prefer to call them persons, for we will not quarrel about

1. N. & P.N.F. op. cit. p. 355.

names so long as the syllables amount to the same meaning)."

Here the equivilent of person is ὑποστάσις. And throughout the post-Nicene times a great deal of trouble was caused by lack of a precise meaning or translation of this Greek term for persons. Arians gave trouble by holding that Three Hypostases meant three natures in the Godhead, or three substances of the Godhead. But we have seen that the Cappadocians held to the one essence and three hypostases throughout their teachings.¹ And as Nazianzen proceeds to say, "We would keep equally far from the confusion of Sabellius and from the division of Arius, which are evils diametrically opposed, yet equal in their wickedness. For what need is there heretically to fuse God together, or to cut Him up into inequality?"²

In The Last Farewell Nazianzen concludes:³

"For you teach that the Essence of the Three is One and the same. What do you mean, who assert the Three Persons? Do you imagine a single compound sort of being, with three faces? (or masks) Or of an entirely human form? Perish the thought! You too will loudly reply that he who thinks thus, will never see the face of God, whatever it may be. What is the meaning of the Hypostases of the one party, of the Persons of the other, to ask this further question? That They are three, who are distinguished not by natures, but by properties. Excellent. How could men agree and harmonize better than you do, even if there be a difference between the syllables you use?"

D. St Athanasius and Hypostasis:

We turn now to our western representative to see what he has to

1. N. & P.N.F. Vol VII. op. cit., p. 355.

2. Ibid., p. 356.

3. Ibid., p. 391.

say on the hypostasis of Jesus Christ. In his work entitled
On Luke X.22 (Matt.XI.27) : ¹

"For the fact of those venerable living creatures (Isa.VI; Rev.IV) offering their praises three times saying, Holy, Holy, Holy, proves that Three Subsistences are perfect, just as in saying 'Lord', they declare the One Essence. They, then that depreciate the Only-begotten Son of God blaspheme God, defaming His perfection and accusing Him of imperfection, and render themselves liable to the severest chastisement. For he that blasphemes any one of the Subsistences shall have remission neither in this world nor in that which is to come."

An editor's note in regard to the above statement takes particular attention to the Scriptural quotation which is used by Athanasius to back his statement for it in his opinion that this is the kind of quotation which indicates a very early writing for Athanasius. (reference to the three holies) The language of this passage is of Basil or the Gregories. We note that despite an early effort on his part, and despite the fact that it clearly sets forth the idea of three hypostases, they seem to be on unsound ground. In this we note also that it is not the kind of language that Athanasius uses in his later years. ²

Certainly it may be said to be somewhat far-fetched to note the quotation from Isaiah of the three holies and to claim that on the basis of just this that Isaiah would hold that the three subsistences are perfect. But nevertheless it is a good argument to support the idea of the perfection of the Godhead.

1. N. & P.N.F. Vol. IV. op. cit., p. 90.

2. Ibid., p. 90.

In his De Synodis (Councils of Ariminum and Selaucia) Athanasius pointed to his foes who would say that the Son was "like to the Father", and from this point went on to hold that the "Son is in no manner like the Father" which in itself would naturally deny the like essence in the Godhead.¹

Athanasius points to the great difficulty that he faced here in his Letter to the Church of Antioch when he entered into a discussion of the term 'hypostasis'.² Here he was refering to the Council of Sardica which had met because there was a general dissatisfaction over the previous councils which had met to determine the true status of Christ in the Godhead. At the Council of Sardica they had concluded that there was in the Godhead "three subsistences", and that by this they had meant that the three persons were "foreign" to each other and by this it was not possible to determine whether they meant a different substance in the Godhead or whether there were three different beginnings in the Godhead, either of which might lead to the Arian thought which Athanasius and the Cappadocians were combating. Athanasius had then tried to discover what these men had meant by the use of the term "three subsistences" in their reference to the Godhead, and they had replied "because they believed in a Holy Trinity, not a trinity in name only, but existing and subsisting in the truth".³ Further questioning to disclose

1. N.& P.N.F. Vol LV. op. cit., p. 467.

2. Ibid., p. 484.

3. Ibid., p. 484.

whether they used the term to support such a position used by Sabellius, and the light came out that they used the term "subsistence" as essence, thus making in the Godhead three essences. Further questioning brought to light again that they did not mean this, in that they held that there was but one essence in the Godhead, and in this they were in agreement with Athanasius and together they were against such men as Arius, Sabellius, Paul of Samosata, Valentinus, and Basilides. At this point Athanasius felt very much relieved, and suggested that the term "subsistence" (hypostasis) not be used because it led to so many connotations in the minds of the westerners, and that he (Athanasius) felt that they would be safer to use the terminology as found in the creed of Nicaea.

All of this suggests what has been said before about the great difficulty that language brought upon the theologians of this date. As far as agreeing with the Cappadocians with the term of "hypostasis", he was certainly in agreement in the thought which backed it up. Yet they were facing an intelligent adversary, and if Athanasius and his followers started using terms which might bring confusion in their own ranks, so much aid would be given their opponents. We have seen this, great fear that Basil had even in the usage by his great follower Gregory of Nyssa, and how he went at great lengths to see that Nyssa had the right point of view upon this thought before he continued to express it.

IV. The Essence of Jesus Christ.

A. St Basil and the Essence of Christ.

The problem of determining just what the essence of God and of Jesus Christ was was one which Basil did not fully comprehend, and therefore he skirted around thru long arguments and debates when forced to the point. Finally he frankly admits that merely because one denies to know what the essence of our Lord was in His Godhead did not mean to denote the fact that man could therefore not know God. Basil in his Letter CCXXXIV states : ¹

"The operations are various, and the essence simple, but we say that we know our God from His operations, but do not undertake to approach near to His essence. His operations come down to us, but His essence remains beyond our reach."

This statement shows that Basil felt that man did not get to know the Essence of God simply on the basis of His operation upon the earth in form of the various oeconomies presented to us by the Holy Trinity. The crux of the matter is that Basil felt that he did not really know the essence of God or of Christ, yet it had the symbol of being simple, despite his operations which were complex.

Basil goes on in the same thought that merely because man did not know the real essence of the Godhead, did not mean that man therefore did not have any knowledge about God himself. Basil

1. N.& P.N.F. Vol. VIII. op. cit., p.274.

continues : ¹

"And the following counter question may also be put to them. 'No man hath seen God at any time, the Only-begotten which is ~~is~~ in the bosom of the Father he that declared him'. What of the Father did the Only-begotten declare ? His essence or His power ? ... We know God from His power."

Here then is an argument which supports his belief that it was not possible for man to know the real essence of God because man had not really seen God except in the power that He had displayed for man especially thru His Son, Jesus Christ.

Letter CCXXXV ² is a continuation of the previous letter, and in following up his argument he reverts to the phrase used by St Paul: "Now we know in part" (1 Cor. XIII.9) - Know what in part, His essence ? No, because God is without parts . Rather it means that Jesus knew Man, but men did not know the full essence of God and that this was not the case of 'the ox knoweth the man and the man knoweth the ox'.

The beliefs of Basil is further pointed to in the statement in Letter VIIl; To the Caesareans ³ when he states quite concisely : "For God in essence or substance is co-essential or consubstantial with God in essence or substance". In other words, the essence or substance in the same ~~is~~ the same in the Father as in the Son. And in the Letter CLXXXIX (To Eustathius the physician) ⁴

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1. N.&P.N.F. Vol VIIl. op. cit., p.274.
 2. Ibid., p. 275.
 3. Ibid., p. 115.
 4. Ibid., p. 229.

he points out that if the essence is not the same in the Godhead the result will be of having three gods instead of one.

It is important to note that Basil further pointed out in reference to the question of essence : (Letter LX To Maximus the Philosopher)¹

"If I must give my own view, it is this. The phrase 'like in essence' if it be read with the addition 'without any difference', I accept as conveying the same sense as the homocousion, in accordance with the sound meaning of the homocousion... But if any one cuts off the qualification 'without any difference' from the word 'like', as was done at Constantinople, then I regard the phrase without suspicion, as derogatory to the dignity of the Only-begotten."

Here again is an example of the Cappadocian effort to see the real meaning found in the fallibility of words. Summing up, then, it is apparent that Basil felt that there was but one essence in the Godhead, and that any thought which might add to this other essences would but result in tritheism, and that we might realize that there was but one essence despite the fact that we could not tell exactly what this essence was.

B. Gregory of Nyssa and Essence:

Like St Basil, Nyssa stresses the unknowableness of the essence of the Godhead for man. Why? This he answers in Against Eun-
sius, Book 11² when he states that the essence is not given in the oeconomy of the Trinity, and thus man is kept in darkness

1. N. & P.N.F. Vol Vlll. op? cit. p. 123.

2. N. & P.N.F. Vol V. op. cit., p. 103.

concerning the essence. 'For He shows that the possession of the knowledge of this is beyond our power to grasp, and that we have as a substitute for this our faith'.

Again, like Basil, Nyssa held in his Against Eunomius Book IV¹ that any attempt to say that the essence is not the same in the Godhead is the same as holding that there are three gods instead of one. And perhaps just as important, in this particular section, Nyssa goes on to stress a point which is omitted by Basil, namely that the essence is not affected by generation. He goes on into a long discourse to prove that simply because the Son was begotten did not change his essence at all, and that the distinct name of the Son did not in any way effect His essence as different from the Father thru generation.

A further emphasis is made by Nyssa over and against that of Basil was his argument that there was a distinction between the essence of the Godhead and the subsistence of the living Word. This argument is put forth in The Great Catechism²; subsistence consists of a living state and it would be improper to suppose that the Word had a soulless subsistence 'after the manner of stones'. Thus he shows that the Son, or Word has a distinct subsistence but that this would not cause one to believe that there was a difference of essence or substance because

1. N.& P.N.F. Vol. V. op. cit., p. 162-163.

2. Ibid., p. 475.

of subsistence.

C. Gregory of Nazianzen and Essence:

Nazianzen does not deal at great lengths with this topic in itself, but interwinds it around other arguments as needs be. But in a sense he had a directness in style which sets off his belief in this matter as found for example in his Fourth Theological Oration ¹ in which he concisely states : "In my opinion He is called Son because He is identical with the Father in essence". Here we have a forthright statement as to his belief that the Son and the Father were of the same essence, and that this was the reason he was called the Son . (later he adds the thought that the name of the Son was also implied because of His begottenness)

We have already pointed to his position in regard to the hypostasis in his article On the Great Athanasius ² and in which he states, again concisely :

"We use in an orthodox sense the terms one Essence and three Hypostases, the one to denote the nature of the Godhead, and the other to denote the properties of the Three."

He goes on to say that the Italians, because of their inability to distinguish finer things in their language, brought in the term "persons" so as not to fall into the error of three essences. He saw the necessity for carefully distinguishing these for they

1. N.&P.N.F. Vol. VII. op. cit., p. 316.

2. Ibid., p. 279.

meant the difference in faith. (we note also at this point that Nazianzen emphasized also three hypostasis of the Godhead). Again, in his Oration On the Holy Lights¹ he again makes clear his position by "One in respect of the substance - that is, the Godhead. For they are without division."

We remain satisfied that Nazianzen held the same idea in regard to essence or substance as did Basil and Nyssa, but that he did not dwell upon this particular subject except to state his belief and then proceed to another discussion. We now turn to the Western representative to discover his thoughts upon the essence or substance of the Godhead and particularly in reference to Jesus Christ.

D. Athanasius and Essence:

His best apology for the use of the term "essence" is found in his work entitled De Synodis (Councils of Ariminum and Seleucia) Part III.² In this long section dealing with the subject, he at first calls our attention to the fact that any theological wording must be looked into for its full Scriptural meaning. He likes to use the term "coessential" rather than like "essence". This because "like" can mean different things to different men, and it would give his enemies a chance to hold that the essence of the Son was not particularly that of the Father, and thus one would automatically be in error. (We remember that it was Basil who held that "like in essence" was alright as long as the person

1. N.& P.N.F. Vol. VII. op. cit., p.355.

2. N.& P.N.F. Vol. IV. op. cit., p. 470.

using the term meant the right thing.) Athanasius would agree with Basil that essence might be held to be in the right sense, but that one would have to be on his guard while using this term.

Athanasius, like Nyssa, argued that generation had some connection with the essence. He states: ¹

"For on this account it was that the Fathers, after declaring that the Son was begotten from the Father's essence, and co-essential with Him, thereupon added.."

It seemed correct that as Athanasius held, any question of the real essence in the Son would be dispelled with the usage of the term "co-essential", which would thus leave no room for doubt as to the real meaning involved. After the above quotation, Athanasius goes into detail about the heresy involved when one holds that the Son is not in essence with the Father, despite the begottaness which marks the Son.

In emphasizing the one essence in the Godhead, Athanasius uses Paul of Samosota as an example of error when he held that the "Son had of man become God" and that therefore there was not one essence in the Godhead but rather three. To counter this argument Athanasius used the term applied by Nazianzen when he held God to be indivisible. ² (The Samosatene, like Arius, would hold that the Son was not before Mary.) (An argument to support his case is drawn from Ignatius of Antioch.) Then his argument is

1. N.& P.N.F. Vol IV. op. cit., p. 471.

2. Ibid., p. 474.

is further bolstered with the traditional use of Scripture which is used far more in this instance by Athanasius than was used by the Cappadocians. Such Scripture as : "All things that the Father hath are mine". (John XVI.15)

I think it important to note further that the enemies of Athanasius held that terminology which said the Son was of like essence or co-essential, was not scriptural. In the Defence of the Nicene Definition¹ Athanasius acknowledges that it is not scriptural terminology, tho he used Scripture to back up his argument as we have already seen. He states here that the main purpose for this terminology is to defend the Christian faith against the foes as found in the Council of Nicea and the other councils of that period. He states clearly that they were against the Arian heresy as a defensive measure.

Thus our survey has shown to us that all of these men in consideration have shown that there was but one essence in the Godhead, and not three essences. They have held that it was beyond the moral knowledge as to what this essence was, and Basil in particular stressed this point. All of them wrote to support what they considered to be the orthodox point of view, and were forced to do this against the pressure of the errors, particularly as found in Arianism and Sabellianism, and as set forth by Paul of Samosota. It was probably Athanasius who set forth the longest

1. N. & P.N.F. Vol 1V. op. cit., p. 161.

argument but this would seem reasonable because he lived in the section where the controversy was hottest. All agreed that the peculiar things which belonged to the Son did not effect the fact that he was of the same essence of the Father. We note further that Athanasius was fond of using the word "co-essential" so that he might be able to get away from connotation of error that the simple word "essence" might hold for the enemies.

V. Godhead Attributes.

A. St Basil. Son with the Father:

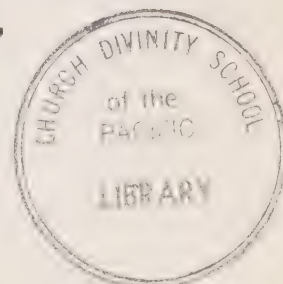
In Chapter Six of On the Spirit,¹ Basil sets forth a long theme showing that the Son was in all things equal to the Father and with the Father. He begins by referring to "our oponents", who of course are chiefly Sabellius and Arius, both of whom offered errors which Basil and the other Cappadocians were fighting all their lives. He begins by not only saying that the Father is with the Son, but also makes reference to the Third Person of the Trinity. Of course here he is hitting at those who would more or less make a gradation in persons as to their equality and importance in the Godhead. They would hold that the Father was above and higher than the Son, and that the Son in turn was higher in turn than the Holy Spirit. This, said Basil, was not true.

Basil is explicit² that terms used should be correct so that the connotation that they gathered would not be misleading. Thus in speaking of this subject, Basil holds that "through Him" tends to subordinate both the Son and the Spirit, while the more appropriate words should be "with Him", which would connote equality.

He goes on to suggest that it is really inconceivable to hold that the Father was superior to the Son because our thought is

1. N. & P. N. F. Vol. VIII. op. cit., p. 8.

2. Ibid., p. 8.



not strong enough to go to that period before the generation of the Lord. He holds St John to be correct with the simple statement : "In the beginning was the Word". ¹

As is typical of these men, Basil then proceeds to quote from a large source of Scripture the passages which he would think proves that there could be no subordination in the Godhead. One example: "Him hath God the Father sealed." (John VI.27)

Thought of the Father : "For the Father loveth the Son and sheweth him all things" is an example from Scriptures (John V.20) ² illustrating that the Son obtained his knowledge from the Father. When Basil uses this thought, he is thinking in terms of the divine will:

"Let us rather, in a sense befitting the Godhead, perceive a transmission of will, like the reflexion of an object in a mirror, passing without note of time from Father to Son".

This shows that Basil felt that the will of Christ was that of His father, and this we will show more fully later on. The thought which is contained here is that not necessarily does the Father represent the source of knowledge of the Son, but that the two have in common all knowledge, and that what characterizes the Son is that His will is in common with that of the Father, and that when he did one thing or the other, it was always in the doing of the will of the Father. Here there was common agreement.

1. N.& P.N.F. Vol. Vlll. op. cit., p. 8.

2. Ibid., p. 14.

Basil uses a phrase which describes this. It is that Christ was the "express image" of the Father in doing the Father's will.

I believe that the term 'image' is a good one to suggest the likeness on the whole that the Son had to the Father. As far as our vocabulary admits, it tells us the place that the Son had in the Godhead. By placing in front of the term 'image' the term 'express' there is the result of further strengthening of the meaning of the term.

Procession of the Spirit thru the Son : Finally we come to the last object of note in the Godhead, and that is the relation of the Holy Spirit thru the Son. In his Letter XXXVIII (To his Brother Gregory) ¹ he clearly sets forth his belief in : "Whatever your thought suggests to you as to the mode of the existence of the Father, you will think also in the case of the Son, and in like manner too of the Holy Ghost". For, as he goes on to say, not once but many times, there is absolute equality in the Godhead. He speaks of the Holy Ghost as "attached to the Son" and "with Him is inseparably apprehended" and "His being attached to the Father, as cause, from Whom also He proceeds".

Thus we have the thought that the Holy Spirit originates, as the Son, in the Father, and proceeds thru the Son. (He goes on to note the difference in hypostasis which we have already discussed.)

1. N&P.N.F. Vol. VIII. op. cit., p. 138.

B. Gregory of Nyssa and Godhead Attributes.

Nyssa uses another kind of vocabulary to express the same thoughts as does Basil. For example, he uses such a phrase as "like the Father". In his Against Eunomius, Book 11, he strikes at Eunomius for using the term "seal of energy of the Father" because to him the "seal of energy" would suggest the fact of no different hypostasis in the Son.¹

He goes on in the same essay to note :²

"For He Who has the Father in His entirety in Himself, and is Himself in His entirety in the Father, as Word, and Wisdom, and Power and Truth, as His express image and brightness, Himself is all things in the Father, and does not come to be the image and seal and likeness of certain other things discerned in the Father prior to Himself."

This brief paragraph gives us a clue to the thinking of Nyssa, pointing to the fact that in all things He is the same as the Father. He goes beyond Basil in pointing to such things as Wisdom, Power, and Truth, which is not to say that Basil would not hold similar beliefs, for he did. It was merely a difference in expressing the point of view in the essays.

In his first book Against Eunomius he explicitly puts forth the statement that the Son was always with the Father.³ He does differ slightly from Basil in the oneness of the Son to the Father where Basil had emphasized the fact that there was a com-

1. N.&P.N.F. Vol. V/ op. cit., p. 124.

2. Ibid., p. 125.

3. Ibid., p. 70 & p. 94.

plete union of the will, and this for Basil was conclusive to the oneness. However, Nyssa stresses the point that this oneness goes beyond the mere union of the wills. He he strives to make the point clear in order to combat Manichaeism which he felt would enter in.: ¹

"But we keep distinct the properties of the Persons, while, on the other hand, not dividing in the Persons the oneness of their substance; and so the supposition of two diverse principles in the category of Cause is avoided, and there is no loophole for the Manichaean heresy to enter."

Thus we would keep separate the idea that the oneness is more than a union of the wills, which was suggested by Basil. He goes on at some length to illustrate the oneness of the wills of the Father and the Son in his Answer to Eunomius's Second Book.

Nyssa is at one with Basil in the thought that the Holy Spirit proceeds from the Father thru the Son. (ie. On the Holy Spirit) ² He shows here that the Third Person has the same attributes as does the Father and the Son.

C. Gregory of Nazianzen and Attributes of the Godhead.

It is true that the Cappadocians do not dwell long upon the attributes other than what has already been discussed in the Godhead. They more or less do not look upon the Son except in His special work achieved upon earth. It is probably more true of Nazianzen than of Basil or Nyssa. An example of this is found in The Sec-

1. N.&P.N.F. Vol. V. op. cit., P. 81.

2. Ibid., p. 317-318.

3. N. & P.N.F. Vol. VII. op. cit., p. 424.

ond Oration On Easter: ¹

"But since this movement of Self-contemplation alone could not satisfy Goodness, but Good must be poured out and go forth beyond Itself, to multiply the objects of Its beneficence (for this was essential to the highest Goodness), He first conceived the Angelic and Heavenly Powers."

This quotation illustrates that the main thought in preparing for the economy of the Son rather than for his attributes in the Godhead. However, it does show that such a term as "self-contemplation" and "Goodness" to be characteristic of the Son of the Father.

Another enlightening paragraph in the Fourth Theological Oration ² to the effect that there is and can be no evil in the Godhead because the presence of evil there would represent a weakness rather than strength, and the summation of the Godhead in its attributes is power. And in this light, he holds that "it is impossible and inconceivable that the Son should do anything that the Father doeth not". Why ? Because all things are in common in the Godhead.

Nazianzen concludes his Fourth Theological Oration with the thought that the Deity cannot be expressed in words. ³ We have noted that before, when we were considering the essence of the Son all of our subjects concluded that it was beyond our knowing. But

1. N. & P.N.F. Vol. VII. op. cit., p. 424.

2. Ibid., p. 313.

3. Ibid., p. 315.

But this was not held over to the field of deity. Nazianzen is therefore unique in that he holds alone the thought that we cannot fully express the deity of the Godhead in words. He falls back upon the thought of the ancient Hebrew whom he states held the same conviction. Here, they had even refused to spell other words with the same letters which spelled the name of God. All Nazianzen could say would be included in the whole with the thoughts of Gregory of Nyssa and also of Basil. It is thus important to note that to all of the Cappadocians the Son held all the aspects of the Deity as did the Father and the Holy Spirit, but that their difference was in the oeconomy of the three and this was to be reflected in the hypostasis, already discussed. Probably the best conclusion is the thought that He was perfection above all other things.¹

D. Athanasius and Godhead Attributes.

Compared to the Cappadocians, Athanasius is lavish with his description of the attributes of the Son. A part of his thought is noted in his famous work entitled Against the Heathen:²

"But being present with Him as His Wisdom and His Word, looking at the Father He fashioned the Universe, and organised it and gave it order; and, as He is the power of the Father, He gave all things strength to be, as the Saviour says: 'What things soever I see the Father doing, I also do in like manner'. And, being the good Offspring of Him that is good, and true Son, He is the Father's Power and Wisdom and Word, not being so by participation, no as if these qualities were imparted to Him from without, as they are to those who partake

1. N.& P.N.F. Vol. VII. op. cit., p. 345.
 2. N.& P.N.F. Vol. IV. op. cit., p. 29.

of Him and are made wise by Him, and receive power and reason in Him; but He is the very Wisdom, very Word, and very own Power of the Father, very Light, very Truth, very Righteousness, very Virtue, and in truth His express Image, and Brightness, and Resemblance. And to sum all up, He is the wholly perfect Fruit of the Father, and is alone the Son, and unchanging Image of the Father".

This kind of paragraph is characteristic of Athanasius, and is not to be found in any of the Cappadocian writings. Yet the thoughts are not unfamiliar with the Cappadocians. Such terms as "Wisdom", "Word", "Power", "Truth", "Image", "Righteousness" and "Express Image" are not foreign to the Cappadocians as we have already seen. On the other hand, such terms as "Resemblance" and "brightness" are somewhat foreign to the Cappadocians, as is "perfect fruit".

Foreign as a few of these terms may be to the Cappadocians, it is noteworthy to remember that all agreed that they were seeing in the Godhead attributes which made God perfect and quite beyond the full comprehension of mankind.

It is interesting to note too the use of "unchanging image" by Athanasius, which is a thought which would fit into the "express-image" of Basil.

Athanasius, in his Discourse lll ¹ points to the fact further that

1. N/3 P.N.F. Vol. lV. op. cit., p. 395.

everything that one member of the Godhead might have is shared by the other persons. This, because He is indivisible.

We could go on to show further proof of Athanasius' thoughts regarding the Godhead. But it remains sufficient to show that he is with the Cappadocians in giving to the Son all the attributes of Deity that the Father and Holy Spirit might have. This includes the thought of the Holy Spirit processing thru the Son, a thought held in common by all.

A summary statement on the attributes of the Son in the Godhead would lead us to note that the Cappadocians and Athanasius were different only in expressing themselves, and remained thus substantially the same in thought. All of them expressed equality of the Godhead, in that one attribute was contained in all persons. This they held so that there would be no gradation of the persons as to their importance which errors were held by their two chief foes, Sabellius and Arius. Basil stresses that this equality was from the very beginning, as uses of the terms would imply this. He goes on to stress the common knowledge held between the Father and Son and the same will, and concludes with the thought of "express image". Nyssa uses the phrase "like the Father" to cover the major aspects of the Godhead of the Three, And points to an equality in power and wisdom. Nyssa goes at great length to show the union of the wills and here he was combating Manichaeism. Nazianzen uses the term "self-contemplation" which

is not used by the other three men, and unlike the other three stresses the point that evil is not an attribute of the Godhead, and shows why. In Athanasius, we find the most adjectives to describe the attributes contained in the Son in the Godhead. All are careful to point out that Christ was not the adopted Son, and that His Godhead was not against the unity of God. And all show the procession of the Holy Spirit thru the Son from the Father.

VI. The Humanity of Jesus Christ.

The Incarnation meant simply that Christ was both God and Man. He is sometimes referred to as the "Son of God" and also the "Son of Man".

Many men in the history of the world since the first Advent could not or would not see that He could be God and Man at the same time, and thru this there has arisen several major errors in connection with the Incarnation. A brief list of them are: Adoptionism, Apollinarianism, Arianism, Sabellianism, Tritheism, Docetism, Eutychianism, Monophysitism, and Monophysitism. These errors were held to be such by the oecumenical councils because they had the tendency to overemphasize one aspect of our Lord to the exclusion of other major aspects.

A. St Basil and the Humanity of Christ.

Perhaps one of the best known of Basil's work is the one entitled On the Spirit. In this, he assures us that the body of Christ was a real one, and not a spiritual one, as those of the Docetic party claimed.¹ The docetists were that group which held that Christ had no humanity at all, and that he only appeared to have a body; they went on to say that no one could really kill God because He really did not have a body at all. This of course

1. N. & P.N.F. Vol. VIII. op. cit., p. 7.

would tend to overthrow the real meaning of the Atonement and would destroy the whole intent of the Incarnation. Basil, in refuting this said :¹

"Nevertheless in the passage in question the apostle, while illustrating the variety of usage, at the same time corrects obiter the error of those who supposed that the body of the Lord was a spiritual body, and, to show that the Godbearing flesh was formed out of the common lump of human nature, gave precedence to the more emphatic proposition".

In his Letter CCLXI (To the Sozopolitans) he pointed as further proof of the fact that Christ had a human body to all of the records which showed that he was thirsty, hungry, in pain, overcome by sleep, and the feeling of anxiety and grief that he showed from time to time.²

In showing that Christ took our flesh he went on to say that He was without sin, yet, having the human form, he was susceptible to the same things that we humans are. Yet He remained without sin. Certainly anything less than the human body would have spoiled the whole meaning of the Incarnation.

Another very striking exposition set forth by Basil to show His humanity is the statement while in the garden: "Father, if it be possible, let this Cup pass from Me".³ To Basil, this did not show cowardice or weakness, but implied that something might be

1. N. & P.N.F. Vol. VIII. op. cit., p. 7 & 8.

2. Ibid., p. 300.

3. Ibid., p. XXXIX.

done. They would hold that something was indeed wrong (his enemies) when a man was able to save others, and yet could not save himself. This was followed by the thought "Father, forgive them, for they know not what they do". These words were spoken and understood by Basil to be part of his oeconomy.

One of the major errors of the day was that of Apollinarianism, which took its name from its author, Apollinarius. This error was to the effect that Christ was both divine and human, but contained only a divine mind. Basil did not have his attention drawn to Apollinarius, whom he knew to some extent, until later on in his active life. In his letter to Patrophilus, Bishop of Aegae he wrote : ¹

"I never regarded Apollinarius as an enemy, and for some reasons I even respect him. But I never so far united myself to him as to take upon me the charges against him; indeed, I have myself some accusations to bring against him after reading some of his books."

Later, in his Letter to the Westerns he wrote concerning Apollinarius: ²

"He has written about the resurrection, from a mystical, or rather Jewish point of view; urging that we shall return again to the worship of the Law, be circumcised, keep the Sabbath, abstain from meats, offer sacrifices to God, worship in the Temple at Jerusalem, and be altogether turned from Christians into Jews."

Note that even here nothing is mentioned concerning the real difficulty that Apollinarius is remembered for. Is it possible that

1. N.&P.N.F. Vol. Vlll. op. cit., p. 286.

2. Ibid., p. 302&303.

Basil did not see the real danger that Apollinarius was later to be held for ? He continues this same line of thought against Apollinarius in his letter To Eulogius, Alexander, and Harpocrat-
ion, Bishops of Egypt, in Exile ¹ and again fails to see clearly the main objection to Apollinarius, which would tend to favor the divine over the human in Christ.

In Letter CCXXXVI, ² (To the same Amphilochius), Basil sets forth his views upon the lack of knowledge that Christ had concerning his end, and which would imply that while human he did not know certain things that the Father knew. The text for the argument is based upon the thirteenth chapter of the Gospel according to St Mark, the thirty second verse: "But of that day or that hour knoweth no one, not even the angels in heaven neither the Son, but the Father". To Basil, the thought of "no one" meant only the Father, and it was only the Father who had full knowledge of the hour of the Son's death. He points to the similar passage found in Matthew (Matt. XXXIV.36) in which Matthew says nothing of the ignorance of the Son. The basis of Basil's whole argument is "All things that the Father hath are mine". ³ (John XVI. 15)

Thus it seems that Basil is holding that Christ had no limitation on His knowledge, despite his humanity. He would know, according to Basil, because of His close relationship with the Father while

1. N.&P.N.F. Vol. VIII. op. cit., p. 303-304.

2. Ibid., p. 276.

3. Ibid., p. 277.

He was on earth. It is noteworthy that the Scripture that he uses to back up his argument comes from the Gospel of St John, which as we know presumes that Christ knew exactly what was going on at all time, and could foretell what the future would bring for Him. This is not so with the synoptics. The synoptics do not present a picture of our Lord with the same surity as did John, nor do the synoptics have the full knowledge as to who Christ was until Ceasarea, and this event is not even recorded in the Fourth Gospel. Thus as far as Basil was concerned, the Fourth Gospel was absolutely right in holding to the theory that Christ did know what was coming for Him, and that His knowledge was not limited in any way while he was upon this earth.

B. Gregory of Nyssa and the Humanity of Christ.

Nyssa saw that Christ had assumed the full manhood, and not just in part: (On the Baptism of Christ) ¹

"But Christ, the repairer of his evil-doing, assumes manhood in the fulness and saves man..."

He goes on in this same thought in Letter XVII ² (To Eustathia, Ambrosia, and Basilissa)

"The Illuminator of this darkened world darted the beam of His Divinity through the whole compound of our nature, through soul, I say, and body too, and so appropriated humanity entire by means of His own light, and took it up and made just that thing which He is Himself... Let no one, either, putting a wrong interpretation on the words of the Gospel, suppose

1. N.&P.N.F. Vol.V. op. cit., p. 519.

2. Ibid., p. 543.

that our human nature in Christ was transformed to something more divine by any graduations and advance: for the increasing in stature and in wisdom and in favour, is recorded in Holy Writ to prove that Christ really was present in the human compound, and so to leave no room for their surmise, who propound that a phantomm, or form in human outline, and not a real Divine Manifestation, was there."

In this one paragraph, Nyssa shed a great deal of light on what is seen as substantial agreement to what Basil would hold. That in His humanity, he did not lose his Divinity. Also, note the reference to those of the docetic school, which was denied by Basil, the school of thought which held that He did not have a real body, but that this was just some sort of spirit. Nyssa knew all too well what this would mean as far as destroying the whole concept of the Incarnation was concerned.

A major point where Nyssa would differ from Basil is also shown in this paragraph. Note the reference to the "growing in wisdom and stature". It is evident, then, that Nyssa, when he wrote this letter, was basing his observations on the Synoptic Gospels, and not on the Gospel according to St John, as Basil was prone to do. This is an important distinction which must be made. The reference to Christ as the "light" might lead some to suspect that he was thinking in terms of the Fourth Gospel, but it must be remembered that Matthew held the same "light" in reference to Christ, tho to be sure the one in John is by far the best known.

Nyssa was also in agreement with Basil in holding that there was in Christ no sin: ¹

"He admitted not in Himself the deformity which sin works in the will".

Nyssa also, in the same letter, states plainly that tho the humanity of Christ was as complete as our humanity is (omitting the fact of sin), it did differ from the beginning and at the end because of there was not the "stain of pleasure" as is in the case with ourselves, and in the end, there was no "dissolution". ²

In regard to Nyssa's thought about Apollinarius, it is interesting that he limits his statements to a short paragraph in this same letter. (Letter XVII): ³

"But, just as it was first constituted, so it remained, even though it was man, Spirit nevertheless, and Grace and Power; and the special attributes of our humanity derived lustre from this abundance of Divine Power."

"Adding lustre from this Divine Power" is certainly not a phrase which would be used by Basil. A footnote on the bottom of this page explains that in Orat. Cat. C. 10 Nyssa had further explained that the Divine nature is to be conceived as having been so united with the human, as flame is with its fuel, the former extending beyond the latter, as our souls also overstep the limits of our bodies. A further addition in notes that these expressions were capable of a catholic interpretation, and pardonable in dis-

1. N. & P.N.F. Vol. V. op. cit., p.543.

2. Ibid., p. 544.

3. Ibid., p. 544.

cussing the difficult and mysterious question of the union of the Two Natures.

Nevertheless, it is interesting to note that Nyssa would at one time hold that the Son grew in stature, as any human being would, and then places a thought which would suggest that perhaps the divine natures in Christ overbalanced the human natures even when the whole thought of the sinlessness of Christ is taken into consideration. I would suggest that perhaps he, like Basil, living almost contemporaneous with Apollinarius, did not fully realize the import of the latter's teachings. And note also that teaching on the part of Nyssa that Christ's humanity was more dominant than His deity would be a misinterpretation of Nyssa and wholly unfair to him.

A hint further of confusion with Eutychianism comes in The Great Catechism ¹ when he attempts to answer the question of "but the nature of man is narrow and circumscribed, whereas the Deity is infinite. How could the infinite be included in the atom?" This he answers that there is no hint that the Deity was entirely shut up in the body of Christ, and he went on to use an analogy which he thought would clarify this problem: ²

"There is an analogy, for instance, in the flame of a lamp, which is seen to embrace the material with which it is supplied. Reason makes a distinction between the flame upon the material with which it is supplied, but they both unit to form a single thing."

1. N.& P.N.F. Vol. V. op. cit., p. 485.

2. Ibid., p. 485.

He concludes this argument by holding that the same unity of both natures could and was found in Christ.

Nyssa emphasizes the fact that Jesus was created in his humanity, and that in being this, he filled the economy of being the New Man.¹ And in showing the completeness of this, he points out with exactness that there was in Christ not only the human nature but also the divine nature whereby he might be called both the Son of Man and the Son of God.² Proceeding further, he states:³

"But if the whole compound nature of man was in Him (for He was 'in all points tempted like as we are, yet without sin') it is surely necessary to believe that every property of the transcendent essence is also in Him, as the Word 'Son' claims for Him both alike - the Human in the man, but in God the Divine."

Here then is the apparent human figure which is stressed to be without sin of any kind whatsoever, and the term which was applied to him as Son proving the connection between the humanity and the diviness of Christ in the mind of Nyssa.

Nyssa's Against Eunomius, Book V deals with the connection of the human and divine natures between pages 175-190, and the highlights of this has already been presented. It is sufficient to note in this portion the fact that at times he was rather hard put to support his argument of the unity of the divine with the human in Jesus, and we have seen how close at times Nyssa did come to error. I think that the position of Nyssa was difficult in many ways be-

1. N. & P.N.F. op. cit. p. 141.

2. Ibid., p. 145.

3. Ibid., p. 145.

cause so much of his work was against the semi-Arian Eunomius, who was rather a hard person to corner in many instances and who had written several books himself to support his theories which enabled him to gather quite a few followers. Furthermore, Nyssa was using analogies to make his points clear, and the use of analogy is often quite dangerous. I think that the underlying idea in regard to Nyssa's thoughts of the human Christ was that He was exalted in every way because of his birth, baptism, and the overcoming of temptation. In calling Christ the New Man, Nyssa fell in with the school of thought prevalent among the Fathers of his day, that Christ was indeed the New Man over and against the Old Man as represented in Adam and the Fall.

C. Gregory of Nazianzen and the Humanity of Christ.

Nazianzen sees quite clearly that in Christ thru the Incarnation, there was the meeting of the two natures in one person. This very orthodox point of view is found in Oration XXXVII of On the
¹
Words of the Gospel:

"He was in the beginning and was with God, and was God. The Word Was occurs the third time to be confirmed by number. What He was He laid aside; what He was not He assumed; not that He became two, but He deigned to be One made out of the two. For both are God, that which assumed, and that which was assumed; two Natures meeting in One..."

From this point he goes on to point out the human suffering of

1. N. & P.N.F. Vol. VII. op. cit., p. 338.

Jesus and how He humbled himself enduring the worse so that all of mankind might be made better. He stressed the point also that Christ was without sin, and that this He had overcome thru the meeting with evil in the Temptation.

Nazianzen stresses his position against Apollinarius as did Basil in his letter To Cledonius the Priest Against Apollinarius : ¹ Here it is seen that he understood the dangers of Apollinarius in his statement that Christ was without a human mind. This would make the humanity very incomplete for Nazianzen, and in a few sentences he makes himself plainly understood:

"Circumscrip[t] in the body, uncircumscrip[t] in the Spirit; at once earthly and heavenly, tangible and intangible, comprehensible and incomprehensible; that by One and the same Person, Who was perfect Man and also God, the entire humanity fallen through sin might be created anew".

He goes on in the same thought to say that Jesus was not adopted after His birth : ²

"If any assert that the Manhood was formed and afterward was clothed with the Godhead, he too is to be condemned".

He goes on to say at the same time that Mary is to be considered to be the Mother of God: ³

"If anyone does not believe that Holy Mary is the Mother of God, he is severed from the Godhead. If anyone should assert that He passed through the Virgin as through a channel, and was not at once divinely and humanly formed in her (divinely, because without the intervent-

1. N. & P. N. F. Vol. VII. op? cit., p. 439.

2. Ibid., p. 439.

3. Ibid., p. 440.

ion of a man; humanly, because in accordance with the laws of gestation), he is in like manner godless."

Nazianzen uses the term "Second Man" instead of the phrase "New Man" or "New Adam" as other Fathers of this period referred to Jesus Christ.¹

He saw the evil of Apollinarianism so much that he wrote a second letter against him entitled Against Apollinarius: The Second Letter to Cledonius² (Ep. Cll) in which he held it to be foolish to hold that we have the "Mind of Christ" in the wholly divine aspect, and no human mind. Apollinarius evidently supported his point of view thru the fact that Christ had faced no temptation. Of course, all of the Cappadocians saw that Christ had indeed faced temptation, and that it was one of the great things that He had overcome. Nazianzen goes on to point out that Christ had overcome temptation, and that there was thus no sin in Christ, this was in fact the chief difference between the humanity of Christ and other human beings. Like Basil, he goes on to point out the other human feelings that Christ had, such as temptation, hunger, thirst, weariness, sleep, and so forth.

Thus we note that among the Cappadocian Fathers, it was Nazianzen who had the most direct things to say against the error of Apollinarius. The others had noted it with its error, and I believe that in the case of Basil in particular, there was no real under-

1. N.&P.N.F. Vol VII. op. cit., p. 440.
2. Ibid., p. 443.

standing of this particular error which Nazianzen saw so clearly.

However, Nazianzen, like the two other Cappadocians Fathers, did use a term in connection with the unity between the humanity and the deity in Christ which was not later used by the Church Fathers because it was akin to a later error given by Eutychius. This term is found in Nazianzen's work entitled In Defence of His Flight to Pontus ¹ "This is why God was united to the flesh by means of the soul". The 'was united' is the same thought as "as blended", a term used by his contemporaries and which was later discarded because of the Eutychian heresy. But note that in their use of this term, the Cappadocians were not in error. The later Fathers avoided this term because it might lead to an error of thought in connection with the union of the two natures in Christ.

In his Fourth Theological Oration ² Nazianzen pointed out that Christ's main purpose was to do the will of His Father. But altho he knew this, and did just that, he also had a human will of his own. This then is the position taken by Nazianzen upon the question of the human and divine will in Christ. We note that he did not, as did the other Cappadocians, dwell long upon the subject. None of these would deny the fact that he had come primarily to do the will of the Father "which was in heaven", but at the same time they always sought to find the proper balance between the human and the divine. We have seen how in some cases

1. N. & P.N.F. Vol. VII. op. cit., p. 209-210.

2. Ibid., p. 314.

they would have a tendency to emphasize the deity of our Lord, but this may be considered to be natural, especially in the light that some of the later errors dealt directly with this subject, and that they were so pre occupied in combating the thoughts of Sabellius and Arius.

It is to be pointed out, then, that Nazianzen, as well as the other Cappadocians, saw the humanity in Christ in direct relationship not only to the Incarnation, but also to the Atonement. They looked upon Jesus in the perspective which one must look upon him- that of whence he came and where he went. And any viewpoint which held that he was first man and then later adopted by God for his "goodness" was decried; any viewpoint which held that he was not divine and yet human at the same time was decried; and any viewpoint which did not take in his sinlessness, his courage, his general capabilities, and his insight into the Father was decried. He was to these men both Son of God and Son of Man.

D. Athanasius and the Humanity of Christ:

In his short work entitled Statement of Faith (Expositio Fidei) Athanasius sets forth his ideas concerning the two natures as found in our Lord. It takes almost a credal form : ¹

1. N.& P.N.F. Vol. IV. op. cit., p. 84.

"He had descended from the bosom of the Father, took from the undefiled Virgin Mary our humanity, Christ Jesus, whom He delivered of His own will to suffer for us, as the Lord saith; 'No man taketh My life from Me. I have power to lay it down, and have power to take it again'. In which humanity He was crucified and died for us, and rose from the dead, and was taken up into the heavens, having been created as the beginning of ways for us, when on earth He showed us light from out of darkness, salvation from error, life from the dead, an entrance to paradise, from which Adam was cast out, and into which he again entered by means of the thief."

In this we note that from the first he had Jesus coming from the Father, and that his birth was 'undefiled' by human intervention, that because of His deity He was unable to be touched by human beings who sought to put him to death.

He goes on in this same essay to hold that he was not the "Son-Father", a term held by the Sabellians which would hold that while He was the Son there was not at the same time the Father.¹ For the "Father is Father and the Son is Son", and as we have seen already, he was always ready to combat the notion set forth by the Sabellians that there was in the Godhead no trinitarian aspect.²

"He is then by nature an Offspring, perfect from the Perfect, begotten before all the hills (Prov. Vlll.25) that is before every rational and intelligent essence, as Paul also in another place calls Him 'first born of all creation'... For nothing new was created in woman, save the Lord's body, born of the Virgin Mary without intercourse, as also it says in the Proverbs... For the Lord's Humanity was created as ' a beginning of ways', and He manifested it to us for our salvation. For by it we have our access to the Father..."

1. N.& P.N.F. Vol. lV. op. cit., p. 84.

2. Ibid., p. 85.

This last paragraph illustrates how much Athanasius had the divine origin of our Lord in mind and which shows again the thought held by him that Jesus had both a divine nature and a human nature.

Athanasius had much more to say about the humanity of Jesus Christ in his work entitled On the Opinion of Dionysius¹ when he noted that the Apostles spoke of Christ as being both man and God. In this, he was hitting at those who held that the apostles held Christ to be merely man and no more. And to prove his point of view he proceeds to quote certain portions of the Holy Scripture., in support of his friend Dionysius. He goes on further to explain the expressions of Dionysius were those claimed by the Arians when they referred to Christ the man.² He concludes this letter with the following:³

"Dionysius knew this when he wrote. And by his first letters he silenced Sabellius, and in his others he overcame the heresy of Arius. For just as the human attributes of the Saviour overthrew Sabellius, so against the Arian madmen one must use proofs drawn not from the human attributes but from what betokens the deity of the Word, lest they pervert what is said of the Lord by reason of His Body, and think that the Word is of like nature with us men, and so abide still in their madness."

Like the Cappadocians, Athanasius lists the human attributes of Christ in his letter To the Bishops of Egypt⁴ which include such

1. N.&P.N.F. Vol. IV. op. cit., p. 178.

2. Ibid., p. 179.

3. Ibid., p. 187.

4. Ibid., p. 232.

things as suffering, toil, pain, and weariness.

A phrase used by Athanasius to describe the manhood of Christ is that of "garment". He refers to this in Discourse 1 and Discourse 11 and in LX Ad Adelphium.¹ This phrase is not used by the Cappadocians but it includes the thought that the manhood was something which was "put on" for a specific purpose, and we have already seen that this purpose was the salvation of mankind. It is an apt phrase and as suggested, is not the kind of terminology to be used by the Cappadocians, tho to be sure they have had the same thing in mind as did Athanasius.

In his Discourse 111² he discusses the human limitation of the knowledge of Christ, formulating the same opinion as did the Cappadocians in that where his knowledge is shown to be limited in the Scriptures, he was depended in that part upon his human knowledge. But he adds very succinctly the fact that his action thru the miracles showed as further proof that He was both God and man at the same time:³

"Therefore from His works He revealed both Himself as Son of God, and His own Father, and from the affections of the flesh He showed that He bore a true body, and that it was His own."

The whole problem of the ignorance of the man Christ was not

1. N. & P.N.F. Vol. 1V. op. cit., p. 334, 353, and 577.

2. Ibid., p. 414-416.

3. Ibid., p. 416.

thoroughly worked out by the time of Athanasius. It was a question whether this ignorance was a real one, or whether it was a professed one in the whole viewpoint of the Incarnation and Atonement. St Basil, with St Cyril and Athanasius have a strong tendency to believe that this ignorance upon the human side of Christ was perhaps more of a feigned one, and that in reality he suffered not from ignorance, as when he asked "How many loaves have ye".¹

Athanasius continues in his Discourse lll to discuss the will in Jesus. And in this he does follow the Cappadocian thought to the effect that the will follows the two natures in Christ, and that there are thus two wills:²

"Unless He has by will come to be, therefore God has a Son by necessity and against His good pleasure. And who is it then who imposes necessity on Him, on men most wicked, who draw everything to the purpose of your heresy? For what is contrary to will they see; but what is greater and transcends it has escaped their perception. For as what is beside purpose is contrary to will, so what is according to nature transcends and precedes counselling."

To emphasize this point, the point that the Son is Son by nature and not by will, he therefore writes in a positive fashion. But this is not to say that he did not come to do the Father's will. Yet there must be a distinction between the thought which on one hand holds that the Son was a mere puppet of the Father, and on

1. N.& P.N.F. Vol IV. op? cit. p. 416.

2. Ibid., p. 427.

the otherhand that the Son had an independent will of his own. This latter thought was upheld by Athanasius, and as we have seen, worked in with the Father's will very well. He further pointed out that "will" and "understanding" were identical, and with this hypothesis we can easily conclude that Athanasius saw in Christ two understandings, that of the human, and that of the divine.

It is noteworthy that Athanasius does not write against the errors of Apollinarius or Eutychius, but that his thoughts in this regard are to be found intermingled with his ideas on other subjects within the framework of his Christology.

Docetism is hit by Athanasius in his letter to Adelphius, Bishop and Confessor; Against the Arians when he said: ¹

"For formerly, while denying the Godhead of the only-begotten Son of God, they pretended at any rate to acknowledge His coming in the Flesh. But now, gradually going from bad to worse, they have fallen from this opinion of theirs, and become Godless on all hands, so as neither to acknowledge Him as God, nor to believe that He has become man".

These men, then, would deny that Christ came in the flesh, and we have already pointed out, would hold that he was a sort of apparition and not really human. He follows thru with the same argument against the Docetists in his Letter to Maximus ²,

1. N. & P. N. F. Vol. IV. op. cit., p. 575.

2. Ibid., p. 578-579.

emphasizing that all of his sufferings and actions were indeed real, and that his body was indeed real.

Looking back over these early Church Fathers, we note that on the whole their Christology as far as the humanity of Christ was thought of, had similar ideas, especially was this true of the Cappadocians. All of them were at one in holding forth against the school of the docetists, who held that the body of Christ was not a real one, but that in reality he did not have one. This error to the Cappadocians and to Athanasius would tend to break down the whole idea of the Incarnation which included that great thought of God and Man joining in one body. This body, they held, was a human one in all respects - real flesh and blood. Their proof rested mainly upon the records of the Scriptures which showed that Christ was from time to time weary, hungry, thirsty, seemed to profess an ignorance, and had other attributes which did point directly to a human body. They all say in this error of Docetism, an error which, if it persisted, would deprive Christ of the full humanity which was His, and this in turn would directly harm the whole meaning and purpose of the Incarnation. And not only the Incarnation, but also the whole meaning of the Atonement as we shall see later on.

Again, all four men pointed to the sinlessness of Christ while he sojourned upon this earth. It is true that they all looked at the

Temptation, and saw in this the great overcoming of sin, or evil, for it was a form of evil, and after the Temptation, they saw the triumphant Christ in this one major respect. It was in the absence of sin, so these men taught, that Christ's humanity was different from the common man's. Man has sin, as they easily could recognize, but Christ did not.

The Cappadocians fought more against the error of Apolinarism which was the error which held that Christ's mind was wholly divine, and that he did not have a human mind. Athanasius in his writings did not bother much about this error tho doubtlessly he must have heard about it.

On the theory of the knowledge professed by Christ, it must be admitted that the whole problem was not too clear in any of the minds of that day. On the whole, they tended to believe that the mind of Christ in as far as pure knowledge went seemed to overbalance the human knowledge of Christ. This was particularly true to the two Gregories. Yet all of them seemed to find it necessary to explain the human lack of knowledge that Christ sometimes displayed in the Scriptures, such as in asking the question "How many loaves hast thou?" It seems that they felt that he knew how many loaves they had, and he knew the answers to the other questions that he had asked. The conclusion to be drawn here is the fact that they therefore saw Christ asking these questions

which on the surface seemed to indicate that his knowledge was limited, but in reality he was posing the questions in order to make the men think of themselves. On the other hand, in their seeing Christ as human as well as divine, there were thus some places where Christ may have asked questions out of real ignorance on his part, and this ignorance was laid to the fact that he was indeed an ignorance of his human knowledge. On the whole it may be said that the Cappadocians did not fully think out this problem. Rather, they attacked it only in part. It represented one aspect of Christology which was still in the infant stage of development in the minds of the Cappadocians and in the mind of Athanasius.

The effort to explain the unity of the two natures that all of these men saw in Christ led to some confusion. This confusion came particularly in the case of Gregory of Nyssa, who attempted to explain a mystery by analogy, and which led him to a rather weak position. It led to a suspicion of Eutychianism. The other three men did not attempt to explain the unity of the two natures, except to hold that in Christ there were two natures and that these two were in the human form of Jesus Christ.

All were familiar with the fact that Christ was in no way an adopt-Son of God. This would have spoiled the true meaning of the In-

carnation just as surely as the other errors that they considered and fought against. Nazianzen was particularly aggressive in this field of thought against adoptionism.

Athanasius stressed, in his arguments for the humanity of Christ , the undefiled character of the birth of Christ. This is to be expected, because the Western mind was thoroughly interested in the birth narratives, altho it is true that they concerned themselves more perhaps with the aspects of the Cross than with the birth. Athanasius was probably more direct in his arguments dealing with the humanity of Christ and against the errors of Arianism and Sabellianism. These two errors served as guides for Athanasius' thoughts concerning the humanity of Christ as they did in the discussions of the deity of Christ. It was also noted that Athanasius used a term which was peculiar to him when he used "garment" to describe the coming of the Son of Man. This phrase is an apt description in many ways but is of course an analogy which he was careful to explain.

Vll. The Atonement.

We turn now to our last section to see why it was that the Son of God and the Son of Man had to die upon the Cross. In our discussion of the Incarnation, we saw that the reason for this in the minds of the Cappadocians and in Athanasius was that mankind would be saved. Thus His coming, his life, and his death were all to be taken together in one broad picture so that we are able to see more fully the reason for His coming.

A. St Basil and the Atonement.

We come now to see the fact that the Cappadocians do not dwell much upon the final days of Christ, and that their doctrine of the Atonement is bound up with the doctrine of the Incarnation, to which they pay far more attention than did the theologians in the West, where the Cross was perhaps central in their thought.

In looking at Basil's work On the Spirit¹ we find the following statement:

"What then is meant by 'becoming subject?' What by 'delivered him up for us all?' It is meant that the Son has it of the Father that He works in goodness on behalf of men. But you must hear too the words 'Christ hath redeemed us from the curse of the law; and while we were yet sinners, Christ died for us'."

Thus we have in this one brief paragraph a statement of the Atonement - that Christ died for all men that they might be saved. But

1. N.& P.N.F. Vol. Vlll. op. cit., p. 14.

Basil hastens to add to this that Christ saved us from the Law-"the curse of the Law". Also note the reference that he makes to the fact that Christ died for us while we still lived. I suppose that here he was referring to the fact that we might have been living, but we did not live the full life while under the subjection of sin. This is the thing which He had come to save us from.

And again, in his letter To the Sozopolitans ¹ he goes on to show further how Christ was our redeemer:

"If, then, the sojourn of the Lord in flesh has never taken place the Redeemer paid not the fine to death on our behalf, nor through Himself destroyed death's reign. For if what was reigned over by death was not that which was assumed by the Lord, death would not have ceased working his own ends, nor would the sufferings of the God-bearing flesh have been made our gain: He would not have killed sin in the flesh; we who had died in Adam should not have been made alive in Christ; the fallen to pieces would not have been framed again; the shattered would not have been set up again; that which by the serpent's trick had been estranged from God would never have been made once more His own."

The most significant thing in this passage is the reference to the death of Christ as a "fine" for our own sins. It is an analogy which leads us to suppose that Christ was the only one who could have paid this "fine" so that we might be redeemed. He is here berating those who would deny Christ altogether and who would have nullified his whole coming and works. Emphasis is

1. N.& P.N.F. Vol. Vlll. op. cit., p. 300.

laid upon the fleshly character of mankind before Christ, and the Spirit of Christ in men afterwards.

He goes on to add an interesting statement in the same letter: ¹

"Just as the death which is the flesh, transmitted to us through Adam, was swallowed up by the Godhead, so was the sin taken away by the righteousness which is in Christ Jesus, so that in the resurrection we receive back the flesh neither liable to death nor subject to sin".

Again we have here an illustration of the righteousness of Christ, and his ability to take the sins of mankind away thru the actions that he had undergone.

Basil makes only one reference to the Lord's descent into Hell following His crucifixion. This is found in a letter written To the Notables of Neo-Caesarea : ² "He denies too the Lord's sojourn among men in the Incarnation, the going down into hell, the resurrection, the judgement; he denies also the proper operations of the Spirit".

It is clear that Basil thought of redemption and judgement as terms to be taken together. We have seen how he had held time and again that Christ was the Redeemer, which was a word used by Basil meaning that Christ was a selector. The word "redeemer" was used in not quite this full sense as applied to Moses; in On the Spirit he refers to Christ as the Judge in the final days. ³

1. N.& P.N.F. Vol. Vlll. op. cit., p. 300-301.

2. Ibid., p. 249.

3. Ibid., p. 25.

B. Gregory of Nyssa and the Atonement.

In Chapter XXXV of The Great Catechism¹ Nyssa discusses the problems of the Atonement centered around His death on the Cross:

"A three day's state of death and then life again. Now some sort of resemblance in us to such things has to be planned... Seeing, then, the death of the Author of our life subjected Him to burial in earth and was in accord with our common nature, the imitation which we enact of that death is expressed in the neighbouring element. And as he, that Man from above, having taken deadness on Himself, after His being deposited in the earth, returned back to life the third day, so every one who is knitted to Him by virtue of his Godly form looking forward to the same successful issue... And so submitting to that element, has represented for him in the three movements the three-days-delayed grace of the resurrection."

In this he is refering to Christ as the author of our salvation.

He goes on to say:²

"In His death, not only were things that once were one put asunder, but also things that had been disunited were again brought together; so that in this dissolution of things that had naturally grown together, I mean, the soul and body, our nature might be purified and this return to union of these severed elements might secure freedom from the contamination of any foreign admixture."

Here he is saying that we must die in Christ to become the new man. In undergoing death, Christ had truly become the "captain of our salvation".

In the same The Great Catechism³, chapter XXXI, he raises the

1. N. & P.N.F. Vol.V. op. cit., p. 503.

2. Ibid., p. 503.

3. Ibid., p. 499-500.

questions that the enies of Christ had raised - to what purpose did he die an ignominious death upon the Cross ? In answering this question, he held that it was necessary for one to make two distinctions - the one of the fact of this death, (one must contemplate the human features), and the manner, (we seek the divine). This is to confute the argument that man had the power to put God to death on the Cross as such. The reason for the death, he would go on to say, was that it was only Christ, the master of our salvation, who could take away the sins of mankind. In this, he would of course see the completion of the Incarnation along with Basil, and he goes on to point to the Cross as a great lesson in the mystery which is God's in that the upper part of the cross represents the heights toward God, the lower part represents the things which are under the ground, and the horizontal bars represent to us the whole wideness of the mercy of God.

In his Book XI Against Eunomius¹ he gives a characteristic note for the reason for the Atonement: "... and gave Himself a ransom for thy death, and became for our sakes a curse and sin ?"

Thus, it would seem that whereas Basil held that Christ paid a fine, Nyssa would have Christ paying a ransom, which in all aspects amounts to about the same thing. It was a giving upon his part - a giving which we could not give, so that we might be saved.

1. N.&P.N.F. Vol. V. op. cit., p. 231.

Book V of Against Eunomius¹ carries a further note of the fact that he went to the Cross for our sakes, and here again he is very careful to distinguish between the divine and human natures of Christ - which suffered and which did not.

An interesting theory is put forth in the Chapter XVI of The Great Catechism² in that the two natures of Christ were divided by death upon the Cross, and were afterwards re-united underground during the next three days, and that this uniting of the two natures once more was proof of the over-all uniting picture that Christ presented during his whole life upon earth. In the following chapter he answers the question of why all this bother upon the part of Christ if he could have saved man without undergoing all of the hardships that He did. His answer is simply the fact that we who are sick do not tell our doctors what we think they should do. This was chosen by Christ, and so it was.

Thus it is clear that Nyssa, who was writing almost wholly to confute Eunomius the semi-Arian, wrote far more on the subject of the Atonement than did Basil, but that even this, in view of his total production, was not very much. It further represents the fact that the great interest that is held by these Cappadocians is not in the direction of the Atonement, but in the direction of the Incarnation.

1. N.& P.N.F. Vol. V. op. cit., p. 176a

2. Ibid., p. 489.

C. Gregory of Nazianzen and the Atonement.

Turning to Nazianzen and his discussions on the subject of the Atonement, we find in his Introduction to the Oration on the Holy Lights the following thought¹

"... and being betrayed and crucified, and crucifying with Himself my sin; offered as a Lamb, and offering as a Priest."

The analogy of the Lamb has been extended to Christ many times from its scriptural references. However, this term is not used by Gregory of Nyssa nor Basil when they refer to the Atonement. The Lamb carries with it the idea of sacrifice. A sacrifice for another man, including the author. That is how he felt, for he saw in all men sin. It is an interesting thought which ends this sentence - offering the sacrifice as a priest. This gives us a clue of what Nazianzen thought of the priesthood in connection with sacrifice. He goes on to say : ²

"If thou be scourged ask for what they leave out. Taste gall for the taste's sake; drink vinegar; seek for spittings, accept blows, be crowned with thorns, that is, with the hardness of the godly life; put on the purple robe, take the reed in hand, and receive mock worship from those who mock at the truth; lastly be crucified with Him, and share His death and Burial gladly, that thou mayest rise with Him, and be glorified with Him and reign with Him."

Thus it is plain to us that the circumstances of the death of Christ, that Nazianzen felt the tragic life of Christ at its end

1. N. & P.N.F. Vol. VII. op. cit., p. 351.

2. Ibid., p. 351.

more deeply perhaps than did the other two Cappadocians, but this is not to say that Basil and Nyssa did not see fully the whole viewpoint of the Atonement, but at any rate it is clear that neither of those two men wrote as fully upon it as did Nazianzen.

It is interesting to point out too that tho these three saw the vicarious suffering upon the part of Christ, none of them expressed it in just this term. It is more closely approximated by Nazianzen.

Nazianzen makes further reference to Christ as the Lamb which is slain once and for all for mankind; and action taken so that mankind might have the new light. "When the Lamb is slain, and act and word are sealed with the Precious Blood".¹ Later on he looks upon Christ as the "Victim".²

It is also interesting to note that Nazianzen, in his talk upon the circumstances which surround the Atonement, talks about the reason for this, the same as would be given by Basil and Nyssa - the sins of mankind, and he sees the only solution for mankind is the imitating of Christ. Otherwise, tho he does not say so in so many words, he looks upon the actions of Christ to be largely lost. We must imitate Christ almost to the point of assuming the suffering, he tells us on this The Second Oration on Easter³.

1. N. & P.N.F. Vol VII. op. cit., p. 428.

2. Ibid., p. 429.

3. Ibid., p. 431.

Certainly this is not to be found anywhere in the works of Basil or Nyssa.

Another major difference between Basil and Nazianzen is the fact that the latter does not have much to say about Christ's saving action in his descent into Hell. This is not touched upon by Nazianzen. Rather he is more interested in the Risen Christ. He ends this Oration on Easter (Second) with the note that this whole crucifixion can be looked upon as a great miracle "in our time".¹

Thus Nazianzen looks upon the atoning works of Christ as a great sacrifice, which Christ was the Victim. This for the sake of all men who have sin and are thus evil. He would tend to differ in his presentation from Basil and Nyssa in that he emphasizes the fact that fully to appreciate the real value of this we must participate in the celebration of the Lord's Supper. He dwells not on the descent into Hell, and tho he does not say so in so many words, he believes in the vicariousness of the sacrifice made by Christ.

It is noteworthy that none of the Cappadocians used the term "atonement". And in comparing these three Cappadocians, it is also important to see that in the subject of the Atonement, it

1. N.& P.N.F. Vol. VII. op. cit., p. 433.

is Nazianzen who writes most fully. This comes to us as a surprise, because of the fact that the total of Nazianzens works does not come to half of the total of either Basil, Nyssa, or of Athanasius.

And in closing Nazianzen on this subject, we note further that he refers quite frequently to the necessity of having a "contrite heart" for the full appreciation of those things done in behalf of mankind by Christ. Without this, Nazianzen felt that we would not be able to appreciate His works. And with a "contrite heart" we are thus able better to sing praise to God.

D. Athanasius and the Atonement.

As we might expect, Athanasius is the most fruitful of all these writers in the subject of the Atonement. This is characteristic of the western theological mind. To counterbalance this, the Eastern men emphasized the Incarnation and the birth narratives as the most important part of their Christology. In his Discourse 1 he was able to say : ¹

"For the Son of God came into the world, not to judge the world, but to redeem all men, and that the world might be saved through Him. (John 111.17) Formerly the world, as guilty, was under judgement from the Law; but now the Word has taken on Himself the judgement, and having suffered in the body for all, has bestowed salvation to all".

This statement which shows the reason for the Incarnation and

1. N.& P.N.F. Vol. Ivl. op. cit., p. 341.

and which is fulfilled in the Atonement - that for man's salvation Christ came to us and fulfilled His works on the Cross.

He is able to follow the same line of thought in regard to the idea of Christ being the "high priest" as Nazianzen did when he wrote in his Discourse 11 : ¹

".. and when became He 'High Priest of our profession', but when after offering Himself for us, He raised His body from the dead, and, as now, Himself brings near and offers to the Father those who in faith approach Him, redeeming all, and for all propitiating God ?"

The idea of "offering Himself for us" is the key idea of the Atonement. Yet it is not suggested either by Athanasius or the Cappadocians that He was the only one who could fulfill this. But it is evident that they all included this as an integral part of the whole thought, for they would never dream that someone else could have accomplished the same thing as did Christ upon the Cross.

Later in the same discourse he further emphasized the triumphant part of the atonement when he said: ²

"For upon this, God being good and Father of the Lord, in pity and desiring to be known by all, makes His own Son put on Him a human body, and be called Jesus, that in this body offering Himself for all, He might deliver all from false worship and corruption, and might Himself become of all Lord and King".

1. N.& P.N.F. Vol. IV. op. cit., p. 351.

2. Ibid., p. 355.

I think that here the emphasis is to be placed upon the "offering of himself". Note also that this does not say that He was the only one who could make such an offering, though this thought seems to be included and taken for granted by Athanasius.

Athanasius looked upon the Atonement as vicarious suffering. This was about the same way the Cappadocians viewed it, but we have seen that they did not use this terminology. This is seen in his work entitled The Incarnation of the Word : ¹

"For being Word of the Father, and above all, He alone of natural witness was both able to recreate everything and worthy to suffer on the behalf of all and to be ambassador for all with the Father."

He alone was worthy to undertake the sufferings for the rest of mankind. Why ? Because He was the only one who was perfect - it was He who was without the spot of sin. Continuing in this thought: ²

"He it is that was crucified before the sun and all creation as witness, and before those who put Him to death: and by His death has salvation come to all, even though the Jews believe it not."

Here we find the eternal stress upon the term "salvation". Also, of interest to us is the word "ransoming", which is in line with the thoughts of Basil. For he here said : "All creation has been ransomed". Vicarious because He was the only one who could adequately suffer for all.

1. N. & P.N.F. Vol IV. *ib. cit.*, p. 40.

2. *Ibid.*, p. 56.

In his letter XI entitled For 339¹ he once more emphasized the fact that Christ died for the sins of all mankind, and that by so doing Christ died for the sins of all mankind, and thus man was redeemed from death.

In looking at the subject of the Atonement we have found that a similar point of view was taken by the three Cappadocians and Athanasius, with the latter writing more on this subject than the other three, and with Nazianzen writing the most as far as the Cappadocians were concerned.

All of them saw in the Atonement the fulfillment of the Incarnation, and the completion of Christ's life upon this earth. They all held out the idea that it really took someone greater than a human being to bring about the salvation of mankind. I suppose that the term "salvation" is the key word that the Cappadocians felt in their attitude toward Christ's major economy; under the term salvation they thought of the lesser evils, such as that of the Law, the attitude in connection with the Sabbath, and so on.

In their agreement that it took such a person as Christ to overcome the obstacles in the road, they fairly well agreed in that this was a vicarious sacrifice. Perhaps the person who saw this the clearest was Athanasius, but it cannot be said that they all

1. N. & P. N. F. Vol. IV. op. cit., p. 532a

did not see it. Thus we have Vasil using the term "fine", and Nyssa using the term "ransom", Nazianzen using the term "victim" and Athanasius using the term used by Nyssa - "ransom".

It is thus clear that the underlying theory in respect to the Atonement held by these Fathers was that of the ransom theory, a price paid so that mankind might be led to salvation. Over and against this theory is the one which would hold that the Atonement was nothing more than a memorial, and that God would not have to sacrifice His Son as a price to pay for evil. None of these Fathers held to this doctrine.

We note further that Basil stressed the redeeming side of the Atonement, which the others felt also but did not emphasize. Nyssa held that because of the Atonement, he was truly "captain of our salvation", but failed to emphasize the risen and triumphant Christ the King as did Nazianzen and Athanasius. Nyssa was alone in stressing the visit of Christ to the underworld, following His human death upon the Cross, thus emphasizing the fact that his redeeming qualities extended to those in the underworld also.

It is also noted that Nazianzen emphasized the fact that Christ was indeed the "lamb" to be sacrificed for the world, with His word "sealed with his precious blood", while Athanasius showed that He was indeed the suffering servant, and indeed did fulfill

the purpose of His Incarnation.

Because the Cappadocians and Athanasius failed to stress in their argument other theories, it is more or less safe to say that they were not personally faced with other theories of the Atonement which would certainly appear to be heretical to them. Such theories that the Atonement was a mere "memorial", or the "mouse-trap" theory which would hold that God saw that His people were in difficulty with the devil, and thus pulled "a fast one" to get them out of their difficulties.

Also, I think it important to note that they did not mention the docetist argument that it was not the real human Christ who died upon the Cross, but rather an "image" of Christ on the theory that man did not have it in his power to kill God. Of course the resurrection proved this point, but at the same time, there was the school of thought which held that Christ's enemies could not even put Him on the Cross. Why were they silent in this regard? Because perhaps they did not have this argument put to them directly. Certainly if they had, they would have written strongly against it, just as they had written strongly against such errors as Sabellianism and Arianism.

CONCLUSION.

The first thing which I wish to point out in conclusion is the attitude of the Cappadocians towards Holy Scripture. One cannot read far in any one of these men without noting that the Holy Scripture indeed fulfills a primary place as the main-stay of their thoughts and arguments. They refer time and again to sections of both the Old and New Testaments. One feels that they perhaps regarded the New Testament as the basis of their beliefs, with the Old Testament as an anchor for the New Testament.

It is to be noted that these men were working in a day when they were laying the foundation for the later Medieval Theological School of thought. Their's was the job of credal development as found in the oecumenical councils. This period, starting with the fourth century and lasting until the ninth century, was one of conciliar development, laying the framework for the thoughts which were to follow. Thus it was only natural for them to turn to the Holy Scriptures as they did. After all, such opponents as Sabellius and Arius used Scripture for support of their heretical beliefs, and thus how much more important it was that the orthodox school do likewise.

Another significant thing in the usage of the Scriptures by these men is the fact that they tried at all times to get back directly to the Gospels. Most of them favored the synoptics. Basil perhaps made more use of John than did the others. When they did not use the gospels directly, they used the letters of St Paul and

St Peter. I remember no direct reference to St James, or such other books as Revelation. In the Old Testament field, they used for their support the stories of the patriarchs, and more especially the prophets, this list being headed by Isaiah. Also some use was made of the Psalms.

Besides the usage of Scripture, another conclusion we can reach is that they were at that time preparing the way for the beliefs which were to follow at the Council of Chalcedon (tho not consciously). As we know, it was in this council that the Christological beliefs reached their highest point of development. To do this, and to prepare the way, they had to fight foes who were only too ready to turn their words to their own use. We have seen that the errors that they faced were of all shades, and they could see quite clearly how much damage even a small error could prevoke. To be sure, they saw that it was the smaller errors themselves that they had to be especially aware of for they realized them to be far more insidious than the larger ones. Thus they acted as beacons for the men at Chalcedon, warning them of the errors that their foes had prepared for them, and guiding them to safer ground.

Particular attention was paid to the usage of vocabulary by these Cappadocians. They knew only too well that a turn of a syllable meant all too frequently that the whole thought could be changed and

would be. As a matter of fact later history proved their fears, for we have seen that since their day the split between the East and West was marked by a misunderstanding in language. Basil seemed to be particularly aware of this, and he knew that translation from Greek to Latin was a dangerous thing because Latin was then rather corrupt and could not introduce the finer shades of meaning that Greek could and did.

In reference to the fact of the Incarnation, we have seen that all of these men saw that this was a time in history when God revealed his Son to man so that the latter might be saved from his sins, so that he might be better able to do His will. All of the Cappadocians stressed the saving grace of God at this point, tho they did not put it in that brief compass of words. Basil used such phrases as the "saving Incarnation" and "recall from the Fall". Nyssa saw in this the closing of a great gulf between man and God, while at the time stressing the great love that God had for man, hinting that this love originated first in God and was then instilled in the hearts of mankind. (The movement of love always was first downward to man before it went from man towards God.) Nyssa stressed the sickness of man, who thus was in great need of a healer, which was provided by the Incarnation. He further stressed the point of man being a prisoner, and the only one who could release him from his bonds was God who did release man thru Christ. God is also the great Schoolmaster, who

teaches mankind more and more thru the Incarnation. Nazianzen stressed how revelation in the Old Testament was not sufficient: that the only sufficient revelation was by the Incarnation. Athanasius, like Basil, stressed the healing power which was contained in the Incarnation.

In connection with the deity of Christ, Basil stressed the unity of our Lord with the Father. He stressed the point of "only-begotten" as referring to a relationship that Christ had with the Father, being with Him from the very beginning, and not, as his enemies would suppose, being created in time as man understands time. Stress was made upon the fact that the Son is Eternal with the Father. This point had to be cleared by the Cappadocians, because the Arians used the term "only-begotten" in support of their argument that there was a time "when the Son was not". Basil clearly refuted this argument. Later Nyssa was to support the same thesis on a philosophical argument with the aid of diagrams, stressing that the term "ungenerate" did not deny eternity. Nyssa himself felt that Basil seemingly argued in a circle at this point, and that not enough attention was paid to the Word. Nazianzen linked the "infinite" with the "unoriginate", being as he puts it beyond the comprehension of the mind of man. He told us "that which is unoriginate is eternal, but that which is eter-

nal is not necessarily unoriginate". Both persons are absolute in their respective persons. Athanasius uses the term "first-born of all creation" while at the same time avoiding the effect of making the Second Person of the Trinity a creature.

In regard to material in relation to the hypostasis, Basil saw the necessity for clarity and thus he was one of the first to stress the perfection of each person of the Trinity and to indicate that each had His own hypostasis. The error which made Basil become thoughtful of the subject was Sabellianism. Basil thus made great use of the term, while in sharp contrast to this is the fact that Nyssa had almost a complete non use of this term in his writings. Basil had such a great fear that Nyssa did not really understand the term that he was led to write to Nyssa upon this subject to enlighten him. Nazianzen was positive in relation to the one essence and three hypostases to be found in the Godhead and said so. Here he also showed what great trouble might be found when a precise translation of Greek was not made.

Basil held that man could not know what the essence of Jesus Christ was, but he felt that it was essentially simple despite the complexity of the operations. Man could not know what the essence was because man was a finite creature. Nyssa also stressed the limitation of man in this respect, and like Basil saw that anyone

who held that the essence was not the same in the Godhead would naturally result in having three gods instead of One. Nazianzen felt that the essence was the same, and this is one of the reasons that He is called the Son. Athanasius liked to use the term "co-essential" rather than "essence" because he thought the term "like essence" would also add confusion to the minds of men.

Basil, as we have seen, also went to lengths to show the equality which was between the first two persons of the Godhead, and which naturally included the equality of the third person as well. He also showed that all knowledge was held in common by these two persons. This included the same Will. Basil holds at this point the doctrine of the procession of the Holy Spirit from the Father thru the Son. Nyssa uses a different vocabulary to express the same thoughts on these subjects. For example, Nyssa uses the phrase "like the Father" instead of "image of the Father". Nyssa points out that this oneness goes beyond the mere union of the wills, and he held the same thoughts in regard to the procession as did Basil. Nazianzen centered his thinking around the oeconomy of the Son and thus had a tendency to minimize other attributes of the Son in the Godhead. But compared to all of the Cappadocians, Athanasius is lavish in his description of the other attributes of the Son in the Godhead. Here He is Wisdom, Truth, Very Righteousness, and Virtue. But beyond the fact of emphasis,

all of these men accepted the remaining attributes towards the Son that the others had. Here there was substantial agreement.

It is seen that the sixth section dealing with the subject of the humanity of Christ is a logical extension of the opening section concerned with the reasons for the Incarnation, and more particularly is this seen in the last section on the Atonement. Many men could not see that one could be God and Man at the same time, and it was thru this that many errors arose which had to be dealt with in order that the truth might be safeguarded. We have seen that Basil went to great lengths to establish the true humanity of Jesus Christ, and went on further to attack Apollinarianism (who held that Christ had a divine mind and not a human one). Nyssa too went to great lengths to establish the true humanity of Jesus. All of them emphasized the fact that tho Christ was truly human, he at the same time had no sin.

Nyssa, who wrote far more in the field of Christology than did the other two Cappadocians, (Dr Stewart, G.T.S.) went to great lengths to show the real humanity of Jesus Christ. Basil and Nazianzen stressed also the human mind of our Lord, and in so doing were fighting the error of Apollinarius.

None of the Cappadocians stressed in particular individual points concerning their Christology, but tended always to sum up their

thoughts under such natural divisions as the Incarnation, the Humanity, and the Atonement of Jesus Christ, as well as their conceptions of the Second Person of the Godhead. We have seen that they all believed that the Incarnation was for the purpose of salvation of Man, and it was also seen that this was achieved by the Atonement. In this last subject, the thoughts are expressed by the Cappadocians that Jesus had paid a fine for mankind. Also they seemed to hold to the ransom theory. ^{ATHANASIUS} ~~Nazianzen~~ wrote more fully upon the subject of the Atonement. Westerners always did. Here he considers Christ to be the "high priest" who "offered Himself for us". He used the term "vicarious suffering". Nevertheless, it must be stressed that all four men saw in the Atonement a natural conclusion to the Incarnation which was inevitable.

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